

THE ENGLISH PHARMACY
FREE LIBRARY

THE CHRISTIAN OBSERVER.

[FROM THE LONDON EDITION.]

No. 145.]

JANUARY, 1814.

[No. 1. Vol. XIII.]

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

ON THE ADMINISTRATION OF THE SACRAMENT TO THE SICK.

MANY of your clerical readers will sympathize with me in the uneasiness I have experienced, with regard to the administration of the sacrament to sick persons; in cases, I mean, where the previous life of the communicant affords no just evidence of sincerity. There is, indeed, in the Liturgy, an office called The Communion of the Sick; but this is drawn up on the supposition of the party's relative claim to the blessings of the Gospel. He is addressed in the Epistle appointed for the office, as one of the beloved children of God; and the preceding collect is constructed to the same effect. It may be observed, by the way, that *all* the services of the church are exclusively applicable to the state and feelings of genuine Christians; for had it been otherwise, the compilers of the Prayer-book must vainly have attempted to satisfy believers with what was prepared for the servants and friends of the world.

But to the point in question. From what I have observed, the anxiety of sick persons (as above characterized) to partake of the Lord's Supper, is generally grounded on a certain obscure persuasion, that the physical act of receiving the bread and wine is, in itself, a security against the terrors of a future state. The sentiment is derived most probably from the perversions of the Sacrament by the Papists; and is coincident with the doctrines which they uphold on the power of the keys. Whoever

Christ. Observ. No. 145.

has witnessed the procession of the host in Catholic countries, or even its elevation in one of the London chapels, will not wonder at the dominion acquired over the consciences of men by the distortion of the Eucharist; and, if he be a devout spectator, he will say, as Mr. Whitefield said, when attending the Lent solemnities at Lisbon in 1754,—I could think of no other plea for the poor beguiled devotees, than that which suffering Innocence put up himself for his enemies, when actually hanging on the cross; *Father, forgive them, for they know not what they do!*—But whatever be the origin of this error, we know that similar delusions are to be found, under various names, among almost all divisions of mankind. Superstition, credulity, an appetite for mystery, or whatever we choose to call it, appears to be the natural element of the human mind. It may be traced in the sages of the ancient world, who

Of talismans and vigils knew the power,
And careful watched the planetary hour;

and in the moderns of the present age; who, alas! to their own (I fear) eternal loss, substitute an external ceremony for an inward principle.

When asked to administer the Sacrament to sick persons, I have, of course, endeavoured to explain its origin, use, and abuse; taking most serious care to distinguish between the instrument, and the blessing which it may, or may not, convey. How often have I felt, as though I were speaking to the dead; and this, after making the required allowance for illiterate habits and phraseology!

B

Not a glimmering of light has appeared, beyond what was sufficient to render the spiritual darkness visible. On some occasions, I have gathered what seemed to be a resolution, on the part of the patient, to do the only remaining thing which *could* be wanting to complete his sense of safety; preceding apprehensions, if any existed, having been generally silenced by the conviction of having *done no harm!* I employ this universal phrase, because of its astonishing diffusion throughout a country enlightened by the Gospel; and very far am I from quoting it with levity. The familiarity of the expression furnishes an affecting illustration of the prevalence of self-ignorance; and can scarcely be uttered by a thinking person without a sigh. At other times, I have been led to imagine, that the applicant has persuaded himself, on the representation of the people about him, to consent to the reception of the Sacrament, as an act, which, at the worst, could not occasion him much hurt, and had on its side the probability of effecting a possible degree of good;—a case somewhat resembling that of a diseased person, who takes a prescribed drug with a kind of forced credulity, that it may do something towards his recovery, while entirely ignorant both of his own distemper and of the philosophy of medicine; and a little suspicious, at the same time, that his physician's general practice is rather innocent of evil, than productive of any permanent benefit. In a third class of persons, I have witnessed a determination to communicate by way of complying with an ancient usage; and their manner and expression has been such (*mutatis mutandis*) as they might have used in reference to some quaint feudal custom of the manor or borough, which early habits had taught them to venerate, and to regard as sacred from all innovation. These characters are as much startled by any inquiry into their reasons, or into the spiritual design of the ordinance itself, as they would be, if you were to

demand of them an abstract essay on the principle of vegetation annually developed in their corn-fields and pastures. They possess a sort of hereditary confidence in the external rites of the eucharist; and their domestic history rivets that confidence, by affording several instances of a grand-father, great uncle, or cousin, who finished a *well-spent life* by receiving, what to these ill-instructed Protestants is as indispensable as extreme unction to the Papists. I really do not exhibit the above specimens of religious delusion, with any desire of contributing to the reader's amusement; but merely because such things are, and such things proclaim aloud the actual state of our Christian world. I assure you, Sir, the moral public are much mistaken, if they suppose that we in the country (where my watch-tower is erected) have clean escaped the errors, and the deadly errors of the dark ages. If we had, this address might have been spared. Who would believe, that in the nineteenth century, a British Protestant could be found, who imagined that a clergyman's prayer might be beneficial to the dead? Yet I know a man, at this moment, who complained of a clergyman's refusal to read the burial service over a suicide, *because* that service, as he judged, might contribute a little towards the more favourable reception of this self-murderer before the tribunal of God! Let the opponents of the Bible Society think, and think again, what they are doing. I leave this fact in their possession, and return to the point in discussion.

My own opinion of the Sacrament is, that it is a mean of strengthening and refreshing the graces of those persons who have actually passed, or at least are passing, the line of demarcation which divides the kingdoms of light and darkness; or, as Scougal says, "peculiarly appointed to nourish and increase the spiritual life, when once it is begotten in the soul. Then, if ever, doth the soul make

its most powerful sallies towards heaven, and assault it with a holy and acceptable force!"* All the names of the institution appear to authenticate this opinion. It is a *sacrament*, or a solemn oath of allegiance to Christ; a *supper*, where, as to a social and full repast, believers are invited to meet each other, on the ground of their mutual relation, or union, collectively in Christ; a *communion* of saints, having mystically fellowship with Christ; a *eucharist*, or act of thanksgiving performed by persons conscious of having received a gift from Christ; and finally, a *feast* on the spiritual passover, in commemoration of the deliverance of believers from sin and death by Christ. Whichever of these five designations you select, the predominant idea of the solemnity is that of an observance kept by a faithful servant or friend. If such then be the fact, I can, with no consistency, administer the emblems of the crucified Saviour to any individual who approaches under a suspicious character; and of course, to no one ranked among the divisions before described. One might with equal propriety invite a party of rebels to celebrate a royal birthday.

"What, then, are you the searcher of hearts?"—No. I am too conscious of my inability to search my own. Yet, men's lives are the indexes of their souls. If a sick man judge himself to be near death, and in consequence desire me to give him the emblematic body and blood of Christ, and if I visit this man, and find him to be the same, who, a few weeks ago, lived, to my personal knowledge, a life of habitual profaneness, or sensuality, or covetousness, or extortion, or antichristian levity, or religious apathy, I certainly infer his unfitness to draw near to the Sacrament, with accuracy sufficient, as I think, to justify a refusal of his request. It is no arbitrary sentence; but founded on

* Life of God in the Soul of Man.

evidence which, even in the general opinion of the world, would darken the individual's character; supposing, I mean, mankind to decide on spiritual concerns with the same practical impartiality as on matters merely secular.

There is a circumstance connected with the subject of this paper, which has struck my own mind with peculiar force, namely, that eminent Christians (as far as I have read and observed) in the near approach of death, have not discovered any unusual anxiety to communicate. It is true, that many, and perhaps the majority of them, have eaten of that bread, and drunk of that cup, in their last days; but in the case of these exalted spirits, the act is the continuation of a habit, one of the golden links in the chain of their salvation; regarded by them, not as essential, but as highly salutary; not as the one grand effort to be made in *extremis*, but as a familiar and pleasant service, gratefully performed, for the last time, in anticipation of the heavenly feast, where they are to drink new wine in their Father's kingdom. To illustrate this part of the inquiry by the example of godly persons:—It is recorded of Sir Matthew Hale, that, "not long before his death, the minister told him there was to be a sacrament next Sunday at church; but he believed he could not come and partake with the rest; therefore, he would give it to him in his own house. But he answered, *No: his heavenly Father had prepared a feast for him, and he would go to his Father's house to partake of it.* So he made himself be carried thither in his chair, where he received the sacrament on his knees, with great devotion; which it may be supposed was the greater, because he apprehended it was to be the last, and so took it as his *viaticum*, and provision for his journey."*—Of Dr. Hammond it is related, that he communicated in private on the Good Friday, and Easter-day, April 22, preceding

* Life, by Bishop Burnet.

his death, which took place on the 25th; and "amidst his weakness and indisposition of all parts, in the act of celebration, his devotion only was not faint or sick, but most intent and vigorous; yet equalled by his infinite humility, which discovered itself, as in his deportment, so particularly in that his pathological ejaculation, which brake forth at the hearing of these words of the Apostle, *Jesus Christ came into the world to save sinners*; unto which he rejoined, *of whom I am chief.*"*—Of Hooker, his biographer writes, that a very short time before his death, his friend, Dr. Saravia, "gave him, and some of those friends that were with him, the blessed sacrament of the body and blood of our Lord Jesus, which being performed, the doctor thought he saw a reverend gayety and joy in his face."†—Of Bishop Sanderson, the same narrator tells us, that "the day before he took his bed (which was three days before his death), he, that he might receive a new assurance for the pardon of his sins past, and be strengthened in his way to the heavenly Jerusalem, took the blessed sacrament of the body and blood of his and our blessed Jesus, from the hands of his chaplain, accompanied with his wife, children, and a friend; in as awful, humble, and ardent a manner as outward reverence could express."†—Of Pascal, we are informed, that two days before his dissolution, "the curate coming in with the sacrament, and saying, Here is what you have wished for so long, aroused him, so that he became perfectly collected, and raised himself up in his bed, though with some difficulty, that he might receive it. The curate asked him the customary questions respecting the principal articles of faith; to each of which he answered distinctly, 'Yes, sir, I believe it with all my heart.' He then received both the sacrament and extreme unction with great devotion, and was so much affected as to burst

into tears. When the benediction was pronounced, he replied, 'May God never forsake me!'"*—Of De Renty, it is said, that after receiving the eucharist, the only words he uttered, were, "My God, my God, pardon me! I am a great sinner." His pastor inquiring of him why he spoke so little, and especially as the company present wished for his instruction; "It is not fitting," he replied, "to speak in the presence of the Word incarnate, which I have received, nor to take up any room in those hearts which ought to be filled only with God." He added, "that his mind was fixed upon that joy which a creature ought to have, to see itself on the point of being reunited to his first Principle, and to his ultimate End."†—In these, and in a thousand other instances which might be collected, what a self-evident distinction is observable between the opinion entertained by devout communicants respecting the origin and end of the Lord's Supper, and the deplorable ignorance of such persons as were before classified! In the one case, we seem to see "leaning on Jesus' bosom one of his disciples, whom Jesus loved;" and in the other, we almost seem to hear Jesus saying, "Behold, the hand of him that betrayeth me is with me on the table."

On referring to a few memoirs which happen to be within reach, I remark that biography is silent as to the reception of the Sacrament by Luther, Cranmer, Latimer, Herbert; Bishops Hall, Bedell, and Burnet; Baxter, Boyle, P. and M. Henry, Archbishop Leighton, Scougal, Halyburton, Doddridge, Bonnell, Adam (of Wintringham), Whitefield, Walker (of Truro), and Milner. Yet "these all died in faith." But as their reception of it is still a matter of doubt, (except in the instances of those among this noble assemblage of believers who departed suddenly,) I do not adduce

* Memoirs prefixed to Thoughts.

† Life, by Jean Baptiste S. Jure.

* Life, by Bishop Fell. † Lives, by Walton.

them otherwise than as probable examples of holy persons venturing into the presence of God, without what some might call an indispensable preparation. Certain, however, these humble souls have left behind them their definite views of the ordinance in question, to which I shall briefly advert, as corroborative of the sentiments already advanced. Baxter argues, "God never appointed the Lord's Supper to be chosen and used by impenitent ungodly persons, as a means to convert them; 1. Because it is pre-supposed, that they be baptized who communicate. And I have proved, that baptism to the adult pre-supposed the profession of faith and repentance, and that it delivereth pardon and title to salvation. 2. Because faith, and repentance, and covenant-consent renewed, are also to be professed by all before they communicate. 3. Because it was ever an ordinance proper to the church, which consisteth of professors of faith and holiness. 4. And the communicants are said to be *one bread and one body*, and to eat *Christ's flesh and drink his blood*, and *Christ to dwell in them by faith*, and to have *eternal life* hereby. And as for them that say, it is not *saving faith*, but some *commoner preparatory* sort, which is necessary to be professed in Baptism and the Lord's Supper, I have at large confuted them in a treatise of *Right to Sacraments*; and the reasons before and now named confute it. I add, that their opinion is destructive to true Christian love: for by them no one should be taken for a child of God, and in a state of salvation for being baptized and communicants, and so not loved as such. And how poor a charity is it to love all visible Church-members, but as the children of the devil must be loved!"*—The *whole* of Matthew Henry's inestimable book on the Sacrament (The Communicant's Companion,) is constructed on the same principle; and in a detached address

* Catechising of Families, &c. 1683.

he forbids the approach of insincere receivers, saying, "There is poison in the cup, &c."—Doddridge appears to regard the Sacrament as the exclusive right of regenerate persons; and considers its first reception as a natural introduction into the congregation of believers.*—Mr. Bonnell, on returning from the Lord's table, says; "The glory of my God with his heavenly host, filled the place. My Saviour impregnated the consecrated elements, and in a manner embodied himself there; yet still remaining where he was, filling heaven and earth, but more particularly our chancel; saying to us, and to me an undeserving guest, 'You are all my friends, and worthy, whatever your sins be, through my sufferings.' But O my soul, let not what is past content thee: thirst more and more after thy dear Lord, and give up thyself entirely to him; let there be no reserve."†—"I go to the Sacrament," observes Mr. Adam, "to know God and myself; to wonder at the reconciliation of strict punishment with free pardon; to see the greatness of my sin, and the greatness of my hope, in the greatness of the sacrifice therein represented; to sin no more, because I believe there is no condemnation for my sin; to be raised as high as heaven, and humbled in the dust; to be astonished at the mystery of Christ crucified, and to profess that I know less of God than ever."‡—Mr. Walker argues, that the peculiar design of the Lord's Supper is, "that believers therein

* Rise and Progress, ch. xviii.

What is the general custom of the Dissenters, of the Church of Scotland, and of the Lutheran churches abroad, with regard to a death-bed Sacrament? Job Orton says, "I have known some worthy clergymen complain of their great embarrassment in this respect. It is very grievous to have any thing like arguing and disputing with the sick and dying." (Letter 7, to Mr. Stedman.) Calvin's views of the Eucharist are coincident with those of the Church of England. Instit. iv. 17.

† Life, by Archdeacon Hamilton.

‡ Private Thoughts, ch. xiii.

making profession of faith in Christ, and of love towards one another, may repeatedly have the promises sealed to them."*—"I shall suppose the communicant," remarks Mr. Milner, "to have renounced his own righteousness, to have come to Christ as his all, with a desire to glorify and enjoy him in this his appointed ordinance. None but such are welcome attendants at the altar: none but such can have real communion with Christ: none but such receive benefit from this service."†—To these testimonies might be added citations from Archbishop Hort, Bishops Bull and Taylor, Hooker, (whom I have consulted,) and doubtless many, many others, whose works I have not at hand. Let me close with the evidence of Bishop Beveridge, who writes,—“But why, say some, should there be any exception? Did not Christ die for all mankind? And is not that death said to be ‘a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world?’ All this is true; but it does not from hence follow, that all men must be actually saved and absolved from their sins, by virtue of his death. No; ’tis only they, who apply to themselves the merits of his passion, by partaking duly of this holy Sacrament, which is the proper means by which these blessings are conveyed to us, ‘whereby we are sealed to the day of redemption!’”‡

The custom of administering the Eucharist to persons under sentence of death was originally grounded, it is to be feared, on the prevalent error of the efficacy of the ordinance, under whatever circumstances it might be received. Alas! how often has the ceremony been resorted to as the last refuge of a guilty conscience; not merely by condemned criminals, but by individuals dying quietly in their beds, though stung with the recollection of years wasted

in folly! We may here recollect the deplorable end of King Charles the Second; who, after a life notoriously thoughtless and voluptuous, received the sacrament, and extreme unction, from the hands of a Popish priest. This ecclesiastic had been instrumental in saving the king's life at the battle of Worcester; and it is recorded by one historian, that his majesty said of him, that he had saved him twice, first his body, and then his soul. With respect, however, to the custom alluded to, Despard and Bellingham (as, I believe, the papers informed the public) both commemorated the death of Christ a few hours before their execution. Yet not the smallest symptoms of penitence appeared in these men, even on the scaffold itself. “They died, and made no sign.” To these may be added many other appalling examples of criminals dying in hopeless obduracy; and some guilty of the gratuitous wickedness of plunging into eternity with expressions of fearless contempt. It deserves the very serious consideration of prison chaplains, whether the administration of the Eucharist, in cases of this sort (I mean to criminals, whose conduct, after condemnation, exhibits nothing like penitence or seriousness of any kind) has not the dreadful effect of imparting fallacious hopes, and of allaying certain misgivings or alarms of conscience, which, if timely confessed to the minister, might haply end in repentance; for *then* the spiritual assistant would have something to work upon. There are, thank God, exceptions to be found, as in the behaviour of Langhorne, described in your Number for last June, where the Sacrament *could* be administered to the consolation both of the giver and recipient. As to poor Gamage, whose distressing story so much interested your readers, in the Number for February, it does not appear that he availed himself of a privilege which *he* too might justly have claimed. The penitent Earl of Ro-

* Familiar Catechism, § v.

† Sermon IX. on 1 Cor. x. 16, 17.

‡ Private Thoughts, Article x.

chester partook of the Communion with great joy and devotion, and with especial reference to the lively views of the excellency of the knowledge of Jesus Christ, which he had derived from the 53d chapter of Isaiah. This nobleman's name is introduced here in connection with the circumstances of persons under sentence of death, because he regarded his own case as extremely similar, having nothing to offer to God, but a life consumed in vanity and disobedience; so that if salvation were granted him, he would be as a fire-brand plucked out of the burning.

Having offered these various facts and opinions, directly or indirectly, relative to a matter which has occasioned me considerable uneasiness, I trust, that, should any considerate and experienced clergyman among your correspondents be acting in his parish on a different system, he will communicate his reasons for so doing; and I shall be relieved by finding, that the mysteries of religion may be celebrated, without the violation of spiritual feeling, at the bed-sides of communicants, whose conversation and general character designate them (according to my present sentiments) as having neither part nor lot in this matter. It is surely a moral hardship on the ministers of the Established Church, that they have scarcely the shadow of pastoral authority, in respect to unworthy communicants. If they *publicly* refuse the elements to any individual, they expose themselves to an action in a court of law, for virtual defamation of character. A refusal to go to a private house to administer them, is, I believe, not cognizable in any court, either ecclesiastical or secular. With regard, however, to the public refusal, I need not say, that a clergyman who has gathered his views of the Christian character from the Scriptures, must see numbers approach the Lord's table, whose general habits, he cannot but know, are formed after a scheme dissonant from the Gospel. There

may be no positive profligacy, and no insulated act upon which he can rest a formal accusation; but there will be a tone of character, and a course of conduct, at enmity with pure religion. I do not plead, that in such a case a clergyman should have authority to excommunicate; but how is it that there is not vested in every spiritual society a power to separate the unworthy from the worthy? It is true, that according to the rubric prefixed to our own sacramental service, if any "be an open and notorious evil liver, or have done any wrong to his neighbours, by word or deed, so that the congregation be thereby offended," the minister may forbid him to communicate. Without staying to inquire whether this rubric will defend the minister from a law-suit (which may be much doubted), it is observable, that only criminals of scandalous life are to be the subjects of shame, and even then the congregation must formally express their offence. Yet the Church herself, in her exhortation to the Sacrament, says, "If any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy table: lest, after the taking of that holy sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul." In this most awful denunciation, it is highly important to notice, that the reformers rank blasphemers, and hinderers and slanderers of God's word, as among the worst of sinners, and place them much on the same level with Judas, or, at least, regard them as liable to the arch-traitor's doom. The question then is, what is a blasphemer of God, or a hinderer and slanderer of his word? If a blasphemer be a common swearer, or a person who uses the Divine name irreverently in conversation;—if a hinderer of the Divine word be a man

who neglects his own Bible, and laughs at people who daily study the Bible; or obstructs the diffusion of Bibles among mankind at large; or hates persons who live as the Bible requires them, and secretly grounds his hatred on the conduct which the Bible has produced; or discourages others from reading the Bible, and opposes the growth of scriptural principles among his connections and dependants;—if a slanderer of God's word, be a person who vilifies the practical effects of that word in the behaviour of believers, and brands sincerity with the title of hypocrisy; or ridicules under other names the fruits of the Spirit, when instrumentally produced by the word; or derides such preaching and private pastoral admonition as are essentially scriptural; or depreciates and calumniates such books as bear the impress and sanction of the Bible:—if this comment on the above-cited passage in the Exhortation be correct, the next inquiry is, where is that assembly of communicants among whom no blasphemer, nor hinderer and slanderer of God's word, can be found! In urging this inquiry, I feel that the serious and *exclusive* views of the Lord's Supper, held by many devout ministers of the Church of England, are authenticated by her own formularies;* and, consequently, that her faithful servants do not exceed their commission, when they exercise a discretionary right in regard to the administration or non-administration to the sick. *Here*, at least, there is no admixture of spiritual and secular jurisprudence.

There is another point, on this matter, which I have neglected to mention in its proper place. This, however, is so wisely treated by Bishop Burnet,† (if you only apply what he says about a death-bed repentance, to the false hopes excited by a death-bed sacrament) that I

* In Article xxix. and in the Homily on the Sacrament, the same views are expanded and confirmed.

† Pastoral Case, ch. viii.

ought to apologize for touching it; I mean, the ill effect of death-bed sacraments on *survivors*. I have heard an aged clergyman observe, that, in visiting the sick, the *main* advantage he looked for referred to the by-standers, whose day of grace was apparently not yet drawing to a close: whereas, if the dying party were ready for the final summons, he so far needed no human assistance; and if unready, the case indeed might not be hopeless, yet a pastor's attendance was all but unavailable: in either case, nevertheless, there were others standing around the bed, who might with greater likelihood hear what was said, to *their* eternal salvation. It is surely obvious, that the giving of the sacrament to men who have lived a worldly life, is something like assuring their companions that all will be well with *them* also when they come to die, for *they* too shall receive a full pardon, even on this side the grave: they may therefore delay repentance, eat, drink, and be merry; and when to-morrow they die, to-morrow they shall likewise have the usual security against the powers of death and hell.—Oh ye, who are ministers of Jesus Christ, and who have said to your people, "If the righteous scarcely be saved, where shall the sinner and the ungodly appear!" forget not the value of the souls for which He shed his most precious blood; and beware of awakening a fallacious confidence among the living by an incautious conduct towards the departing.

Taking the subject upon a still different ground, let me finally observe, that, after all, no thinking person will, as I believe, assert the absolute necessity of the Eucharist to *any* man's safety. The Church calls the Sacraments "*generally* necessary to salvation." One may therefore suppose circumstances, where neither of the seals of the covenant may be had; but it is impossible to suppose a case where (I refer exclusively to enlightened

countries) salvation is attainable without repentance, and faith, and love. And why should I not say to a dying reprobate, "You may yet be saved, if you repent and believe the Gospel; and if you do so repent and believe, the omission of the Sacrament shall be no bar to your entrance into Heaven? But while I cannot, with all my attention and longing for your salvation, see the least discernible symptom of your repentance and faith, I shall not bring to your death-bed the emblems of a Saviour, whom, even in this threatening hour, you continue to neglect." If this language be called cruel, what epithet would the objector use in describing the priest, who attended the dying agonies of King Charles the Second, and (as both thought) extracted the sting of death by administering a consecrated wafer!—But I shall now relinquish the whole inquiry; repeating a wish, that some of my elder and more experienced brethren would indulge myself and your other professional readers with their mature sentiments on a subject of eternal importance.

PAROCHUS.

To the Editor of the Christian Observer.

I SHOULD be obliged to some of your correspondents, who are well versed in ecclesiastical matters, if they would favour me with a solution of the following difficulty:—In the primary charge of the present Lord Bishop of Ely, I find the following observations, p. 16: "Excellent as our Liturgy is, we are by no means prepared to assert that it may not still be capable of improvement: but however this may be, no private individual is authorized to make the least alteration in it. One person may perhaps think that some particular prayer had better be omitted: another, *that some lessons might be substituted with advantage in the place of those which are now directed to be read*; but this would be productive

Christ. Observ. No. 145.

of the utmost confusion, and entirely destroy that uniformity which it is so important to preserve in the public service of our church. I am persuaded that no clergyman, who seriously reflects upon the solemn declaration of conformity to the Liturgy which he has been required to make, will ever think himself at liberty to depart from it in the smallest particular." Now, sir, my difficulty arises from that part of the above passage which is in Italics, and which relates to the changing of the lessons; for, in the edition of the Homilies printed at the Clarendon Press at Oxford in the year 1810, there is prefixed to "the second part," "an admonition to all ministers ecclesiastical," in which I read the following direction: "And where it may so chance, some one or other chapter of the Old Testament, to fall in order to be read upon the Sundays or holydays, *which were better to be changed with some other of the New Testament of more edification, it shall be well done, to spend your time to consider well of such chapters before hand, whereby your prudence and diligence in your office may appear*; so that your people may have cause to glorify God for you, and be the readier to embrace your labours, to your better commendation, to the discharge of your consciences, and their own." There certainly then appears to be a great difference between this admonition of the book of Homilies, and that of the Bishop of Ely's Charge, upon the subject of *changing* the lessons of our church-service. The bishop's words seem to imply that no such discretionary power belongs to a clergyman, and that a man would be highly culpable who should attempt to make any such change. The words of the preface to the second part of the Homilies seem not only to inform us that we have such a power but even to urge us to avail ourselves of it for the better edification of our flocks.—If any of your intelligent correspondents will have the

C

goodness to explain this matter to me, they will confer a favour upon

A COUNTRY CURATE.

=====

To the Editor of the Christian Observer.

I TAKE the liberty of sending you a few passages from a small German volume, not, I believe, very common, containing a series of short extracts from various works of the venerable Reformer, Martin Luther. They appear to me to breathe so much unaffected simplicity, and to unite so much strength of expression with such justness of sentiment, that I cannot but hope they may be the means, under God's blessing, of awakening in many of your readers an anxiety to advance in that deeply practical piety of heart, from which alone such passages as those I now enclose to you, could have proceeded.

I remain, &c.

HISTORICUS.

Open thou mine eyes, that I may see wondrous things out of thy law.—
Psal. cxix. 18.

Know, that the Holy Scriptures is a book which makes the wisdom of all other books folly, as none teaches us eternal life but this alone. You must then, in the first place, despair of your own reason and understanding, and, falling on your knees, must pray to God, with true humility and earnestness, that he will bestow on you, for the sake of his beloved Son, his Holy Spirit, to enlighten you, guide you, and give you understanding.—In the next place, you must read, with diligent remarks and reflections on what the Holy Ghost intends in the Scriptures. And you must beware of being wearied, or thinking that, after once or twice, you have read, heard, and said enough, and understood every thing to the bottom; for no divine ever did that, but they are like the untimely fruit, which falls off ere it is half ripe.—In the third place, trials are

the true process which must teach you, not only to know and understand, but also to experience, how right, how true, how sweet, how lively, how powerful, how consolatory the Word of God is: wisdom above all wisdom!

This is his name whereby he shall be called, The Lord our Righteousness.
—Jer. xxiii. 6.

The natural man, since in all his works by which he would please God, he is uncertain and full of doubt, can have no right heart to turn to God, and call upon him; but shrinks back and flies from him, and must at last fall into hatred of God, and despair: for when he comes to the real combat and must stand before the Judge, he feels and sees, that with all his life and works, he can in no way whatever stand before the anger of God; but, notwithstanding all, must sink at once into the gulf. Now we must all be placed in such a necessity; and in order to overcome, we must have another foundation than our own righteousness, or that of the law, even this eternal righteousness of Christ, who now sits at the right hand of the Father, whom the devil can never overthrow, and the justice of God can say nothing against. Me, indeed, with all my life and works, the devil can overthrow, by bringing before me the Divine law and wrath, which carry every thing away before them, as the wind drives away the feather: but when, instead of me and my works, I point him to the right hand of the Father, where my Lord Christ sitteth, Him he is forced to leave, as he can neither condemn nor overthrow him.

*My little children, let us not love in word or in tongue, but in deed and in truth.—*1 John iii. 18.

The Apostle is here speaking against false brethren and hypocritical Christians, who have the Gospel on their lip and on their tongue, but are satisfied with the scum of it only,

and allow themselves to think, that to possess the Gospel and faith, consists only in words, and a man's knowing how to prate. And so soon as they once belong to the Gospel, they are the only masters of the science: no one knows so well as they to rule and chide all the world, and none are so evangelical as themselves. But we may see that all this is the mere shell of religion from this, that they take no care to live according to what they say, and to show their love so that others may see that they really possess the Gospel and are in earnest about it. But they seem to go no further than this, that they hold, that a man can obtain the pardon of sin, and be saved only through faith, and that he cannot obtain these blessings by works. And upon this they go on rotten and unsound, and will do no works at all, but pass every thing under the name of faith, and are in fact worse characters than before, and live, so that the world may justly blame them, to say nothing of their professing to belong to God.

Hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven.—Matt. vi. 9, 10.

When God hears us in these three first petitions, he sanctifies his Name in us; he sets up in us his kingdom, and implants in us that grace which begins to make us truly pious. This grace of God in the heart immediately endeavours to do the will of God; but it finds an obstinate and refractory Adam, against which it cries mightily to God, and says, Thy will be done! for grace feels itself sorely burdened with an evil nature. When God hears this cry, he comes quickly to the aid of the grace he loves, and advances the kingdom which he has begun in the soul. He enters with earnestness and might into the battle against the Old Adam. He puts upon him every kind of unhappiness; he breaks off all his supports; he annoys and vexes and besets him on every side;

that is, he inflicts on him numberless sorrows and crosses. To this end, he employs evil tongues, bad and faithless men, and, where these are not enough, devils, in order that our own will may be subdued with all its sinful affections, and the will of God may be done, that grace may establish its kingdom, and the love and fear of God alone remain in the heart.

For I could wish that myself were accursed from Christ for my brethren.—Rom. ix. 3.

This noble language implies an ardent hunger and an insatiable thirst, which do not leave a man satisfied though many thousands may believe. Such a thirst labours and rests not, but leads us to say with David, I believe, and therefore do I speak. He who feeds such a thirst for the salvation of his brethren has a certain evidence of a well-grounded faith: but then nothing is more sure than that he must expect the gall and the vinegar; that is, calumny, disgrace, and persecution on account of this holy and impatient ardour. It cannot be otherwise. Where Christ is, there must be Judas, Pilate, Herod, Caiaphas, Annas; there must be the Cross, or it is not the true Christ.

FAMILY SERMONS. No. LXI.

Gal. vi. 14.—*But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

ON looking back to the period in which the first disciples of Christ went forth on their sacred mission, we cannot, in the present day, form any idea of the astonishment their conduct must have excited. The unthinking, and those who judged from first impressions, would at once conclude, that the men were beside themselves; and even the philosophers would be confounded by the strangeness of what they saw. For

observe the facts of the case:—While the rest of the world are content to maintain ancient forms, and the worship of their country's gods, a few obscure persons rise up in one of the provinces of the Roman empire, and avow themselves the teachers of a new religion. They undertake to instruct and to reform the world. And from what school, the philosopher would ask, are these claims derived? Where is the sage whose hand has at length drawn aside the mysterious covering which has concealed, for so many ages, the unknown God? The preachers of the Gospel had no name to boast of which the world would reverence. Their Teacher was a man of Nazareth, of low birth, and of humble occupation, who had never been seen or heard of in the seats of the learned. And what was the doctrine they proclaimed? That this man of Nazareth was himself to be worshipped; that he was no other than the Lord of heaven and earth, the Creator, the Preserver, the Saviour of the world! And this doctrine they maintained at all hazards, with a consistency which shewed their full persuasion of its truth, and with an ardour which raised them above persecution, and seemed to make them even prodigal of life. Now, although the philosopher who attended to these things, might be ready to admit, that in the zeal and constancy of these Christian teachers, there was something which might lead him to think well of their cause; yet, would he not be apt to say, "How strange are their notions! To tell us, that a man born in Judea, and who, for thirty years, lived in the house of a carpenter, and wrought at his trade, was that great Being by whom all things consist! Can such delusion prevail! For, granting that the gods have sometimes come down in the likeness of men, will it be believed, that God can be subjected, like a malefactor, to violence and death! The fact of Christ's sufferings, his followers pretend not to deny: nay, they are loud in declaring it as an argument in their

behalf. So far are they from being ashamed of this disgraceful event, it is the main subject of their preaching, and the source of their greatest glory. That a few ignorant enthusiasts should be so infatuated, is indeed not improbable: but, that a man like Paul of Tarsus, so powerful, so learned, so eloquent, should rejoice in the public execution of his Master, and triumph in the cross of the Teacher whose name he bears, and whose religion he labours to promote, is a mystery which it is impossible to explain.

Whatever may be the difficulty of the case, judging by the ordinary motives and feelings of men, it is plain from the words of the text that the Apostle Paul *did* consider the sufferings of Christ as a ground of glorying. He opposes his own views in this respect, to those of the false teachers who drew away the Galatians from the simplicity of the Gospel. They were men of a sordid and selfish character. They mixed the ceremonies of the law with the doctrines of Christ, that they might avoid persecution. They were desirous to make a fair shew in the flesh, in order to maintain their reputation with the Jews; and to induce the Gentiles to submit to the rites of the law that they might boast of their converts. This conduct the Apostle viewed with indignation, and he exclaims, in the warmth of his feelings, "God forbid that I should" boast or "glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

In our further reflections on this subject, we may turn our attention, I. To the *object* in which St. Paul gloried: it was the Cross of Christ. There are many things in which a Christian might be allowed to glory, as a follower of Jesus. He might exult in his wisdom: "never man spake like this man." He might rejoice in his power: even devils were subject to him. He might tell of the honours he received, while on earth: angels came down to wel-

come his appearance, or to support him in his troubles; and a voice from Heaven declared him to be the beloved Son of the Most High. He might also glory in the honours that awaited his Master in another world, where "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." But here we find the Apostle passing over these and such like grounds of exultation, and fixing his attention on the Cross of Christ; and in what sense did he glory in the Cross? He *might* have gloried in it as a source of knowledge. What knowledge is there which is more worthy of our pursuit, or more interesting to us, than that which relates to God and to ourselves; and yet what knowledge is there which the experience of all ages has shewn to be so difficult for the unassisted powers of man to attain? Now, is there any station from which we may so clearly contemplate the Divine nature, and the character of man, as from the top of Calvary? If we plant ourselves by the Cross of the Redeemer, we behold in all their lustre the power and the wisdom of God. If we turn to the years that are gone by, what do we see? In the darkness of his first communications to man, in the law and ordinances which he gave to his people, we behold the Almighty, while the incense ascends and the victim bleeds, extending his hand and pointing the worshippers to the distant Cross. If we would contemplate the Father, in an eminent degree as glorious in justice and fearful in holiness, we must turn our eyes to that hallowed ground which was moistened with the blood of his Son. It is here also that we behold Jesus displaying his unsearchable riches. It is here that we perceive the condition and the value of the soul; the degradation of our nature, and the exceeding sinfulness of sin. Even

in this view, we might take up the language of the Prophet, and say, "Let not the wise man glory in his wisdom,"—how poor and empty is human knowledge!—"but let him that glorieth glory in this, that he understandeth and knoweth me, saith the Lord." Let him glory in that Cross which brings before him such treasures of wisdom, such depths of knowledge; of wisdom, which lays open the conduct of the Almighty in his dealings with his creatures; of knowledge, which has to do not with matter, but with spirit; with the mind of God and the soul of man; with whatever is most glorious and exalted, with that which is eternal, immortal, invisible.

There can be no doubt that the Apostle rejoiced in these views; but the chief subject of his glorying was the *salvation* of the Cross—the redemption of the world by the blood of Jesus. He gloried in Christ crucified, and first as he died to redeem us from sin. He may be considered, as saying, "The false teachers make a boast of what they do; I have nothing of which I can boast but the death of my Lord and Saviour. They make a merit of their labours and success: I too have laboured, and have not laboured in vain; but to merit I have no claim. I have nothing to plead but that Jesus died for me. I am ignorant, guilty, and unholy: but by this sacrifice he is made unto me of God wisdom and righteousness, sanctification and redemption. To the Jews it is a stumbling block: for they regard as accursed every one that hangeth on a tree, and they believe that Messiah can never die. To the Greeks it is foolishness: What is to be expected, they cry, from a man that was crucified? But to me and to all that believe, He is the power of God unto salvation; and in this I will glory."

There is yet another view in which the Apostle might triumph in the Cross of Christ. He would esteem it as the source of every blessing. It

is the foundation of our hope, that He, who loved us unto death, will never forsake those that trust in him, but will impart from his fulness whatever they need:—support under temptation, for he hath been tempted: strength under suffering, for he also hath suffered: comfort in sorrow, for he felt the want of it, and received it from above. How then ought we to rejoice in that Cross which has delivered us from our spiritual enemies, from the yoke of sin, from the tyranny of Satan, from present misery, and from eternal death! It is in looking to the cross of Christ that we feel an assured confidence in the Divine favour: it is thus that all things are ours, for we are Christ's, and Christ is God's.

Nor would the Apostle rejoice merely in the blessings, however extensive, which the early Christians enjoyed. The fountain then opened for sin is a fountain which can never fail. The Glory which then issued from the Cross pours also its streams of brightness through every succeeding period. The clouds of ignorance and vice which have been gathering for ages roll away before it. The eyes of them that sit in darkness will be turned to this light; and nations yet unborn will experience the virtue of the Saviour's death. Well, then, might the Apostle exclaim, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ!" In whatever view he could behold it, it presented such a depth of wisdom, such an extent of mercy, such a fulness of hope; it shewed so many of the attributes of God, and displayed so much of his glory in the face of Jesus Christ, that all other subjects of boasting must appear mean and worthless when compared with this.

II. Such was the object in which the Apostle gloried. Let us next attend to the *manner* in which he shewed his attachment to this object.

1. He shewed it first by his constantly dwelling upon it. It was ever in his mind. It was the chief subject of his preaching, and the leading

argument in all his Epistles. "We preach Christ crucified," said the Apostle. And again: "I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified." He came to preach the crucifixion of Christ, as if this were the only subject with which he was acquainted. Many doctrines, we know, were to be explained, and many precepts to be delivered and enforced; but they are all connected with that great sacrifice. He did not shun to declare the whole counsel of God; but it is virtually comprised in the Cross of Christ. And whatever may be the judgment of others, he steadily pursued his way, glorying in this Cross, and willing therefore to be accounted even a fool for Christ's sake.

2. We shall see a further proof of the Apostle's attachment to this object, if we look at his sufferings. How great were his trials, and how great also was his constancy! "I think," saith he, "that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. Even unto this present hour we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling place. We are made as the filth of the earth, and are the offscouring of all things unto this day." Who but men that gloried in the Cross of Christ would have been content to endure all this; and would have stedfastly resisted even unto blood? They suffered, and they were patient in suffering. They were troubled on every side, and they rejoiced in tribulation. They were led forth, like men appointed to destruction, a public spectacle; but none of these things moved them. "What things were gain to me," saith the Apostle, "these I counted loss for Christ. Yea, doubtless, and I count all things but loss for the ex-

excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."

It is plain from what has been said, that the effects of the Cross of Christ on the mind of St. Paul were great and important. He neither embraced the views nor was guided by the maxims of the world. By faith in a crucified Saviour he had been weaned from its temptations, and had been led to regard them in the spirit of his Lord. This effect is pointedly mentioned in the text. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom" (or by which, that is, by which cross) "the world is crucified unto me and I unto the world." The idea seems to be suggested by the mention of the Cross of Christ; and the meaning of the words, "the world is crucified unto me," is, that he was thus brought to look upon the world with as little impression from its charms, as a man would feel from looking upon the agonized countenance of one who was crucified. To see therefore the force of the passage, let us imagine ourselves to be standing by a malefactor who is expiring on the cross. We look around us, and see many objects which are pleasant and engaging: but if we turn to the countenance of the sufferer, there we see no expression which can impart pleasure to us, or induce us to survey it more nearly. Thus it is in the crucifixion of the world. While the disciple of Jesus contemplates those treasures of wisdom and holiness and love which are revealed to us in the death of Christ, he contemplates a subject which is fitted to call forth all his affections, and to fill him with delight. He seems to tread on the borders of a world where every heart is the habitation of joy, and where the presence of God gives the undoubted assurance of pleasures for evermore. But if he cast his eyes

on the world below, how great is the contrast! How sickly are its hopes, how fading its promises! There is sadness in its mirth; there is distortion in its beauty; its allurements are vain, and vain are its pleasures. There was a time when they appeared delightful; but their appearance is now changed, and the heart turns from them with aversion.

But the Apostle goes farther. He is not contented with stating that the world is thus crucified to him; but he affirms, that he also is crucified to the world: that is, he views it with the feelings of a man who is himself suffering the agonies of the cross. Take the case of a malefactor enduring this kind of punishment. Conceive him placed on a height which should command a view of the noblest and most magnificent objects; imagine, if that were possible, all the kingdoms of the earth, and the glories of them to pass before the dying man; how little would he think, how little would he even perceive, of their grandeur! These prospects would light up no pleasure in his fading eye, nor excite any joy in his sinking heart. The breath of life may be continued, but he lives no longer for scenes like these. He takes no notice of their beauties: he is crucified to the world. Thus also it is with the disciple of Jesus. "They that are Christ's have crucified the flesh with the affections and lusts." He who glories in the Cross of Christ has no longer any desire or inclination for his former pursuits. In this sense the Apostle tells the Roman believers, that their old man was crucified with Christ; meaning, that their sinful dispositions were brought into subjection, into such subjection that they might be considered as fixed to their Saviour's Cross. But this very crucifixion implies a newness of life: this death unto sin is a new birth unto righteousness; a life of faith and hope and love; a life of union with

the Son of God, and of acceptance with the Father. To this effect the Apostle tells the Galatians, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

It may here, perhaps, be objected by some, that however just these observations may be, they apply to St. Paul alone, and that other Christians have no concern with them, except as displaying the ruling principle of the great Apostle. "We do not," it may be said, "deny the doctrine; but St. Paul was raised up for a special purpose, and was honoured with a special commission. He was expressly appointed to carry the tidings of salvation to the Gentiles, and was therefore endowed with a loftiness of character and a devotedness of spirit suited to such an undertaking. It was the business of his life to preach the Gospel; and the same power which commanded him to preach Christ crucified, would enable him to glory in the Cross." Now it cannot be denied that the Apostles in general were *prepared* as well as commissioned for their great work; and that they were endowed with qualities suited to their peculiar circumstances: but is it not the duty of every Christian, as well as of St. Paul, to triumph in the Cross? To this it is that we also are indebted for all our consolations, and all our hopes: and to borrow the language of our church, we also are required to mortify all our evil and corrupt affections, to crucify the old man, and utterly to abolish the whole body of sin; that all carnal affections may die in us, and all things belonging to the Spirit may live and grow in us. Strong as is the language of St. Paul it describes the very state which we are required to seek, and for which our church has taught us to pray.

It may further be objected, that

such devotion of mind is inconsistent with the faithful discharge of our public and social and private duties. Certainly to plead to be set free from moral obligations, under the pretence of being crucified to the world, would be a gross abuse of the doctrine. Our business may be in this world, while our affections are set on things above. Our conversation may be with men, while our chief glorying is still in the Cross of Christ. Our walk may be on the earth, while our spirits ascend above it, and the treasure and the heart are in heaven. And not only is this frame of mind consistent with the performance of all our moral duties, but it teaches us to fulfil them faithfully; for it teaches us to be holy and blameless, and to do every thing as unto the Lord and not unto men.

Let us then seek to cultivate these holy dispositions; to live as we have the holy men of old for our examples; to meditate as they did on the Cross of the Saviour. Thus shall our souls be animated like theirs with the glorious sight. The world and its allurements will be disregarded, and the language of our hearts will be, "God forbid that I should glory in things so vain and fleeting. Let the wise man, if he pleases, glory in his wisdom, the rich in his riches, and the mighty in his might. I also will glory in riches and wisdom and might, in the fulness of him that filleth all in all; who once bore my sins in his own body on the tree, and will one day receive me to himself; who imparts to me the sense of his favour; who enables me to know even in this life the influence of the love of Christ which passeth knowledge; and who will at length raise me to another life, when I shall no longer behold him in his sufferings but seated on a throne of glory, and, with the whole company of those who were the disciples of his Cross, shall extol forever the triumphs of his redeeming love." Amen.

MISCELLANEOUS.

For the Christian Observer.

ACCOUNT OF DARTMOUTH COLLEGE
IN AMERICA.

AT a period when war has broken out between this country and the United States of America, and the spirit of hostility seems to be increasing, I shall make no apology for thus introducing to you an article of which one of the professed objects is the promotion of mutual kindness between the two countries. I have indeed another important end in view, which is, that of countenancing the spirit of exertion in favour of the Heathen world, of which my paper will afford an example. I am indebted for all my materials to a recent publication in the United States, entitled, *Memoirs of the Reverend Eleazar Wheelock, Founder and President of Dartmouth College, and of Moor's Charity School; with a Summary Account of the College and School, by D. M'Lure, D. D. and E. Parish, D. D.*

In the year 1637, Mr. Ralph Wheelock, a non-conforming minister, born in Shropshire, and educated at Clarehall, Cambridge, being about 37 years old, removed himself with many others for the sake of religious liberty to America. He settled at Dedham in Massachusetts, and became a proprietor of Medfield, where many of his descendants now reside. He took charge of no church, but employed himself in the instruction of youth, and in giving, it is said, such "wise counsel" as was wanted in the infancy of the settlement, both "in civil and ecclesiastical matters."

His son Eleazar is stated to have been both a Christian and a soldier. In a war with the Indians, he commanded a corps of cavalry, and his house at Mendon was turned into a garrison. He expelled them from his settlement with great spirit; but in the periods of peace he treated them

with much humanity, and often joined them in the chase.

Mr. Ralph Wheelock, son of the last mentioned gentleman, is said to have been "an officer" not of the army, but "of the church in Windham." He was a farmer of respectability, hospitable and pious.

The Doctor, of whom we are principally to speak, was the only son of this religious agriculturist. A handsome legacy from his grandfather, whose name he took, supplied the means of affording to him a public education at Yale College in Connecticut, where he was the first to receive the interest of a legacy given by the Rev. Dean Berkley, to the best senior classic scholars. He took his American degree in 1733.

The religious impressions so generally prevalent about this time in many parts of America, in the production of which the Rev. Jonathan Edwards was principally instrumental, served to excite our young pastor, already deeply serious, to the greatest exertions. He preached almost daily abroad and at home, to large and solemn audiences, and was much attached to the Rev. Mr. Whitefield. Towards the close of this scene, he exerted himself in checking what his biographer calls the "wild torrent of delusion," which led many astray, who set up societies, called by themselves Separatists, and he was in this respect very successful among his own people.

He now became anxious for the conversion of the Indians in the northern and western borders, whom he considered as having been most criminally neglected. Being visited by Sampson Occum, a serious Indian youth, he afforded him instruction for three years, in a small school which he conducted, and was much encouraged by the success of this experiment. The bounds of a parish seemed now too small for him; and

D

the Son of God, and of acceptance with the Father. To this effect the Apostle tells the Galatians, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

It may here, perhaps, be objected by some, that however just these observations may be, they apply to St. Paul alone, and that other Christians have no concern with them, except as displaying the ruling principle of the great Apostle. "We do not," it may be said, "deny the doctrine; but St. Paul was raised up for a special purpose, and was honoured with a special commission. He was expressly appointed to carry the tidings of salvation to the Gentiles, and was therefore endowed with a loftiness of character and a devotedness of spirit suited to such an undertaking. It was the business of his life to preach the Gospel; and the same power which commanded him to preach Christ crucified, would enable him to glory in the Cross." Now it cannot be denied that the Apostles in general were *prepared* as well as commissioned for their great work; and that they were endowed with qualities suited to their peculiar circumstances: but is it not the duty of every Christian, as well as of St. Paul, to triumph in the Cross? To this it is that we also are indebted for all our consolations, and all our hopes: and to borrow the language of our church, we also are required to mortify all our evil and corrupt affections, to crucify the old man, and utterly to abolish the whole body of sin; that all carnal affections may die in us, and all things belonging to the Spirit may live and grow in us. Strong as is the language of St. Paul it describes the very state which we are required to seek, and for which our church has taught us to pray.

It may further be objected, that

such devotion of mind is inconsistent with the faithful discharge of our public and social and private duties. Certainly to plead to be set free from moral obligations, under the pretence of being crucified to the world, would be a gross abuse of the doctrine. Our business may be in this world, while our affections are set on things above. Our conversation may be with men, while our chief glorying is still in the Cross of Christ. Our walk may be on the earth, while our spirits ascend above it, and the treasure and the heart are in heaven. And not only is this frame of mind consistent with the performance of all our moral duties, but it teaches us to fulfil them faithfully; for it teaches us to be holy and blameless, and to do every thing as unto the Lord and not unto men.

Let us then seek to cultivate these holy dispositions; to live as we have the holy men of old for our examples; to meditate as they did on the Cross of the Saviour. Thus shall our souls be animated like theirs with the glorious sight. The world and its allurements will be disregarded, and the language of our hearts will be, "God forbid that I should glory in things so vain and fleeting. Let the wise man, if he pleases, glory in his wisdom, the rich in his riches, and the mighty in his might. I also will glory in riches and wisdom and might, in the fulness of him that filleth all in all; who once bore my sins in his own body on the tree, and will one day receive me to himself; who imparts to me the sense of his favour; who enables me to know even in this life the influence of the love of Christ which passeth knowledge; and who will at length raise me to another life, when I shall no longer behold him in his sufferings but seated on a throne of glory, and, with the whole company of those who were the disciples of his Cross, shall extol for ever the triumphs of his redeeming love." Amen.

MISCELLANEOUS.

For the Christian Observer.

ACCOUNT OF DARTMOUTH COLLEGE
IN AMERICA.

AT a period when war has broken out between this country and the United States of America, and the spirit of hostility seems to be increasing, I shall make no apology for thus introducing to you an article of which one of the professed objects is the promotion of mutual kindness between the two countries. I have indeed another important end in view, which is, that of countenancing the spirit of exertion in favour of the Heathen world, of which my paper will afford an example. I am indebted for all my materials to a recent publication in the United States, entitled, *Memoirs of the Reverend Eleazar Wheelock, Founder and President of Dartmouth College, and of Moor's Charity School; with a Summary Account of the College and School*, by D. McLure, D. D. and E. Parish, D. D.

In the year 1637, Mr. Ralph Wheelock, a non-conforming minister, born in Shropshire, and educated at Clarehall, Cambridge, being about 37 years old, removed himself with many others for the sake of religious liberty to America. He settled at Dedham in Massachusetts, and became a proprietor of Medfield, where many of his descendants now reside. He took charge of no church, but employed himself in the instruction of youth, and in giving, it is said, such "wise counsel" as was wanted in the infancy of the settlement, both "in civil and ecclesiastical matters."

His son Eleazar is stated to have been both a Christian and a soldier. In a war with the Indians, he commanded a corps of cavalry, and his house at Mendon was turned into a garrison. He expelled them from his settlement with great spirit; but in the periods of peace he treated them

with much humanity, and often joined them in the chase.

Mr. Ralph Wheelock, son of the last mentioned gentleman, is said to have been "an officer" not of the army, but "of the church in Windham." He was a farmer of respectability, hospitable and pious.

The Doctor, of whom we are principally to speak, was the only son of this religious agriculturist. A handsome legacy from his grandfather, whose name he took, supplied the means of affording to him a public education at Yale College in Connecticut, where he was the first to receive the interest of a legacy given by the Rev. Dean Berkley, to the best senior classic scholars. He took his American degree in 1733.

The religious impressions so generally prevalent about this time in many parts of America, in the production of which the Rev. Jonathan Edwards was principally instrumental, served to excite our young pastor, already deeply serious, to the greatest exertions. He preached almost daily abroad and at home, to large and solemn audiences, and was much attached to the Rev. Mr. Whitefield. Towards the close of this scene, he exerted himself in checking what his biographer calls the "wild torrent of delusion," which led many astray, who set up societies, called by themselves Separatists, and he was in this respect very successful among his own people.

He now became anxious for the conversion of the Indians in the northern and western borders, whom he considered as having been most criminally neglected. Being visited by Sampson Occum, a serious Indian youth, he afforded him instruction for three years, in a small school which he conducted, and was much encouraged by the success of this experiment. The bounds of a parish seemed now too small for him; and

D

the forests of America, occupied by numerous Indian tribes, presented a noble field for apostolic labours. A part of his plan was to persuade Indian parents, whom he saw during his mission, to send to him their children; and he wished to make them equal even to English youths in useful and virtuous accomplishments. He took young women as well as men; and of the former some were distributed among pious families, and some committed to a governess.

The want of a settled provision for the Christian ministry manifested itself in the case of this zealous minister, who, being at the present time but partially supported by his people, conceived himself on that account entitled to bestow on other objects a corresponding proportion of his labours. The Rev. J. Brainerd, missionary to the Indians at New Jersey, sent him four Indian boys, and he became the affectionate father of a large and tawny family. The province of Massachusetts voted him a temporary allowance, for educating six children of the Six Nations; and Mr. Joshua Moor, a farmer in Mansfield, making the first considerable donation to his institution, it obtained the title of Moor's Indian Charity School.

It is pleasant to record at this distance of time the names of those truly honourable men who at this period of the infant seminary, sustained its weakness, and prepared it for that notice which it finally obtained. Probably their left hand scarcely knew what their right hand was doing. In the warmth of their simple piety and benevolence, they laid a foundation on which a lofty superstructure has been built by others, and they are long since gone to receive their abundant reward. A charter from England was now about to be obtained; but the war of 1757 interrupted the proceedings, and Mr. Wheelock, in consequence of some barbarities practised by the Indians, was advised to abandon his object—an object, however, which he

only pursued with the greater zeal, and it appeared in the end that those tribes among whom his missionaries and schoolmasters had most laboured, were either neutral, or friendly to the British, in the midst of the general contention.

Even in "this dark period," as the biographer terms it, the institution found many friends, and at the end of the war donations flowed in from all quarters. In particular, Sir William Johnson, Superintendent of Indian Affairs in North America, favoured Mr. Wheelock, and sent him many young Mohawks; among whom was the well-known Joseph Brant, whom Sir William afterwards employed in public business.

In 1763, Mr Charles Jeffrey Smith was ordained both as a preacher and as a missionary; and Mr. Wheelock on that occasion delivered a sermon, which was afterwards printed in Edinburgh, on these words: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, &c." In this discourse the wretchedness of the outward condition of the Indians is urged as one motive to compassion. "Half naked," it is said, "and almost starved for a great part of their time, without suitable defence from the cold or storm, accommodated only with a mat of flags or bulrushes, a kettle, a wooden dish, and a few wooden spoons; strangers to the sweets of friendship and to science, immersed in scenes of cruelty and blood; can we think of them as fellow-men and feel no compassion, or can we much regard the expense of turning these habitations of cruelty into dwelling-places of righteousness, and little sanctuaries, in which, instead of sacrifices to devils, the true God may be worshipped in spirit and in truth?"

They are said to have been sunk into a much more savage state than their supposed ancestors in Asia. That they came from Asia seems to have been generally believed in Ame-

rica ever since the proximity of the two Continents at Bhering's Straits has become known. This origin is inferred from the greater population of the western side of North America, from many traditions among the Indians, and from their languages. "Where the sun sleeps," say the Indians of Carolina, "thence our forefathers came." The Mississippi tribes declare, that they "came from the north-west;" the Natches, that "they once dwelt in the south-west, under the sun." The Six Nations affirm, that in the south-west is the court of the Great God "Cawtantowwit." "There are the spirits of our forefathers. Thither go our own spirits when we die. From the south-west come corn and beans, out of the fields of the Great God "Cawtantowwit." The language of Mexico is said to be capable of being traced to the languages of Persia, Arabia, Tartary, &c. and several American languages somewhat resemble those of China and Japan.

It is further remarkable, that forts and mounds resembling those in northern Asia, abound in America, and especially on the western side.

But to return to the school: The Society in Scotland for propagating Christian Knowledge, "taking into their consideration the signal success with which it had pleased Almighty God to bless the British arms in North America, in the late war, and considering that Providence thereby called upon them to improve this opportunity for enlarging the kingdom of Christ in those dark places of the earth," proceeded to appoint a Corresponding Board for this general purpose; and they especially named Mr. Wheelock's school, as a leading object of their attention and benevolence. The Legislature also of Connecticut, the General Assembly of Massachusetts and New Hampshire, and many other bodies, as well as individuals, favoured the design. Among the Subscribers in North Britain we find the noble Marquis of Lothian, giving 100l. The Rev. Dr. Erskine

of Edinburgh, and Walter Scott of the same place, are also named among these northern worthies. Eight Indian youths, educated at the school, went forth at this time, as schoolmasters and assistants to missionaries; and the missionary Kirkland now travelled over the more distant forests, having a body patient of fatigue, and a mind fearless of danger in the cause of his Redeemer; and the contempt of the proud and bloodthirsty warriors is said to have been gradually changed into admiration of this man's courage and kindness. Sometimes famine threatened his life, sometimes the passions of individuals; but he continued for eighteen months to preach the Word of Life, and to improve himself in the Indian language.

The number of children at Moor's school now rose to about 120; and the occasion for supplies of money becoming more and more pressing, the Rev. Mr. Occum, the first Indian preacher, of whose name mention has been already made, passed over to Great Britain, in order to recommend the cause to the British Public. He preached in many pulpits, usually from written sermons; but he could also extemporize. His compositions are said to have been easy, figurative, and impressive. The King, at the instance of the late pious and respectable Earl of Dartmouth, condescended to give 1000l. to this object; and about 7000l. being collected, a Board of Trustees for the management of the fund was appointed, at the head of which was this Christian Earl, and the late John Thornton, Esq. was the Treasurer. The University of Edinburgh now conferred on Mr. Wheelock the degree of Doctor in Divinity.

We have hitherto been contemplating only an Indian school, a mere shrub, which has been gradually attaining to the height of the most aspiring of its kind, but not a spacious oak, or a cedar of the mountain. We have now, however, to speak of this little seed as plainly

becoming a great forest tree, all the fowls of the air, and the cattle of the field, beginning to flock to the shade of it. The views of every one being enlarged by the English subscription, a more central site for the school was desired, and the idea of a college also presented itself. Governor Barnard and Governor John Wentworth were among the persons who were forward to invite Dr. Wheelock into their district. Tracts of valuable land were freely offered; and in 1769, a charter issued from Governor Wentworth for a college, endowed with ample privileges, and all the honours of an English University. The place fixed upon was the western part of New Hampshire: the name, in honour of the English patron, was Dartmouth College; and Dr. Wheelock, now 61, was the first President.

The departure of Dr. Wheelock to his new residence was an event scarcely less signal than that of the migration of his grandfather to the American continent. His pastoral relation to his church at Lebanon being dissolved, which had subsisted for 30 years, the good old patriarch led the way; a part of his own family proceeding in a coach, afforded him by a friend in England, that good old land of conveniences; while the multitude of his coloured pupils, bringing up the rear, traversed the ground on foot. The number of souls, by the first arrival, was seventy. The pines, one of which measured 270 feet, had been felled over a few acres before the new colonists appeared, and a framed house had been begun for the reception of the aged Doctor. A college, 80 feet long and 2 stories high, was quickly raised; but the autumnal blasts made their early visit, and the sufferings of the party were considerable. The water failing, they had to remove for 60 rods further south; and, through some fault in the construction of the mill, provisions came from far, and they were often scanty as well as coarse. The snow lay four feet

deep, for nearly five months; and the sun was rendered by the trees invisible, until it had risen many degrees above the horizon. The first winter, therefore, was long and dreary; but the worthy President consoled himself with reflecting on the school of prophets founded in the wilderness of Jordan, by Elisha the prophet, and the minds of the young men were at this time peculiarly drawn to the things which concerned their salvation.

When the season assumed a milder aspect, the Doctor was used to offer up to God his morning and evening prayer, standing in the open air, at the head of his numerous family, while the pious sound reverberated through the surrounding forest. The difficulties abated. Governor Wentworth was eager to assist the settlement, and offered to give to it the power of excluding persons dangerous to the morals of the college by means of a civil jurisdiction over the surrounding district; but now the agitations which preceded the American Revolution began to obstruct the progress of improvement. Many Indian warriors became jealous of the undertaking; and the Missionaries were driven in on every side, excepting that of the Oneidas, among whom the Christian labours of Mr. Kirkland had been extremely signal. Some indeed, even of those who had received instruction under Dr. Wheelock, ranged themselves on the side of violence and desolation, at the time when intercourse with Great Britain became suspended. "The fund in England for the school" is stated to have been "exhausted." The Doctor had now 16 Indian and as many English youths under his care, whom he was preparing to send out as missionaries. His American resources for the school were also cut off. The country was full only of military ardour. Even agriculture was neglected: labourers could not be had at a reasonable price: men forsook the school of the prophets to ask for news from the camp, and the vine in the wilderness

was forgotten. Dr. Wheelock was at this time also responsible for many debts contracted on the credit of the fund of the school. The Hon. John Phillips LL. D. founder of Phillips's Exeter Academy, supplied 3333 dollars in this extremity, for the use of the school, as well as some donations to the college. The late Mr. John Thornton is also described as having been a forward benefactor during this crisis of the undertaking. The amount of his gifts to the college and school is not stated. They appear to have been liberal and successive. The grant of a pension of 100 dollars a-year to Mr. Occum is specified. A narrow and ordinary mind would easily find arguments against the extension of any great liberality to this remote American institution at the era in question. It might be objected by the Englishman, that America having now broken with Great Britain, it was doubtful into what hands the money subscribed might pass, and that it might probably subserve the purpose of hostility towards the mother country. The American, on the other hand, might fear, lest he should encourage a college and school which were too much in the English interest. Each might complain of the declension of the beneficence of the other; and the very magnitude of the aid required might be urged as an argument in favour of a total suspension of the undertaking. Dr. Wheelock, as appears by some of his letters, drew, in March 1775, for near 600*l.* more than proved to be deposited in the hands of the Treasurer of the London Trust, and was under a serious, though happily an unfounded, apprehension, lest his bills should be dishonoured. "I have sent," he also says, "to Connecticut upon the almost hopeless errand to hire 600*l.* sterling, and propose to mortgage my patrimony, and all my interest there, as security for three or four years, rather than send these boys away." The political principles which he entertained at this trying

period shall be given in his own words :—"There appears," says he, alluding to part only of the province in which he lived, "to be a large combination, who, under pretence of defending the cause of liberty, are furiously acting in direct opposition to those who are soberly contending for it."

The college was situated near the frontiers of the American territory, and was on that account exposed to many terrors of war, and to the danger of incursion from the Indians. The fleet and army under Gen. Carlton, in passing up Lake Champlain, came within 60 miles of it, and the force under Burgoyne took the same route. "Its light" is said to have been "obscured, its usefulness abridged, its resources almost annihilated," under all these accumulated troubles; but the pious President trusted in God and persevered in his exertions. The very building, on account of its having been too hastily put together, became in a few years untenable. The old man was anxious that the new college should be accomplished before his death, and that it should be erected on a larger scale. The Legislature of New Hampshire was prevailed upon to afford about 1600 dollars for the undertaking, and nearly an equal sum seems to have been raised in America by private subscription. Still, in consequence of the confusion of the times, the edifice made little progress. "Dr. Wheelock, like the father of Solomon, began the work, but left the finishing of the building to his son and successor." He did not live to see peace dawn upon his country. The severities of his life in the wilderness, his solicitude for the conversion of the Indians, and the disappointments he endured in respect to some of those whom he had educated; the pressure of continual business, the embarrassment of his affairs produced by the war, and the gloomy circumstances as well as prospects of his native country, both as to its political and its religious interests,

are represented as having tried to the utmost his weak and declining constitution. He relieved himself first by an intermission of his correspondence, and then by gradually retreating from some of his other occupations. Being often unable to walk in consequence of an asthma, he was carried to the chapel. When incapable of this little journey, he performed the public worship at his own house. It had been his prayer that he might not outlive his faculties, and he continued to give religious instruction to the last. In January 1779, some epileptic fits brought him very low. He revived, and rode on horseback; but in April he relapsed, and the 24th of that month is stated to have been both his last and his happiest day. He conversed on the morning of it, on several topics; some relating to that world which he was on the point of entering. During his dying hour he repeated in the presence of his wife those words of the Psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff comfort me."—"Oh my family, be faithful unto death," were the last words he uttered. He died at the age of 68, having lived nine years from the founding of the college, and 25 from the time of his extending the benefit of his school to the Indians.

For the several duties of president of the school and college, professor of divinity, and pastor of the church in the college, Dr. Wheelock received no other compensation than a supply of provisions for his family; and having advanced between 3 and 4000 dollars out of his own funds for the use of the institution at the season of its chief difficulties, he, by his last will, bequeathed to it this sum, reserving only an annuity of about 160 dollars to his eldest son, an invalid. He also left to the school some other legacies. The following curtailed extract from a narrative of his own will shew the ground on

which he made these large sacrifices. He devoted indeed, not his substance only, but his health, strength, and life, to the undertaking.—"I have some time," he says, "found faintness of heart; but the consideration which, above all others, has been, and is, my sovereign support is, that it is the cause of God. In him, and in him alone, do I hope to perfect his own plan, for his own glory."

The charter of the college gave to Dr. Wheelock the right of appointing his successor; and the person first in his nomination was his second son, Colonel John Wheelock, at this time in the army of the United States. On the cessation of hostilities, this gentleman made a successful visit to England, as well as other parts of Europe, in the cause of the institution. The Prince of Orange, in particular, gave a handsome donation. In 1786, the legislature of Vermont afforded to it 23,000 acres of land; and in 1789, the Government of New Hampshire made a similar grant. The college land let at a rent of from two to ten pounds for every hundred acres.

The new college was completed in 1787. It is situated on a gently rising eminence. In front of it is a spacious green. On the further side of it are "a *meeting-house*" with "a handsome *spire*," a house for Moor's school, a large building for students, and other dwelling-houses. About fifty families of respectability have migrated into the vicinity. The situation proves healthy, the neighbouring village is pleasant, the country abounds with provisions, and the expense of living is very moderate. There are now generally about 150 resident students belonging to the college, and forty or fifty in the school. About 1200 young men in all have received the honours of Dartmouth College, of whom 280 have been ordained to the Gospel-ministry.

The ordinary subjects of study are, the classics, geometry, natural and moral philosophy, law, metaphysics, and theology. Lectures

on medicine and chemistry are delivered. The study of Hebrew and other oriental languages, as well as of the French tongue, is recommended. The punishments are, admonition, suspension, and expulsion. The library consists of about 4000 volumes. Stage plays are prohibited. "The orthodox and evangelical instruction given by the professor of divinity excites," it is observed, "the pleasing hope that morality and piety will long be the glory of this seminary."

Such is the present state of this once weak, tottering, and almost forsaken institution. One principal feeling which the account is calculated to excite is that of respect for those persons who, being warmed with the love of God and their fellow-creatures, deliberately resolve to devote their lives to some arduous and important service. Dr. Wheelock was a man of this class. It would be beside our purpose to inquire minutely into all the doctrinal points which he held, or into his sentiments on church government. He was evidently zealous for the honour of God, and for the promulgation of the name of his Redeemer. He felt also for the bodies as well as the souls of men. He united benevolence and piety; and his religion produced a decision of character without which he probably would never have proceeded to dedicate himself to the work to which his life was given. He persevered amidst many discouragements, exercising meekness and patience, enduring labour and fatigue, intent only on doing good.

How different is a Christian of this class from many who assume the Christian name; who expect, indeed, the same glory, honour, and immortality, but are far from seeking it by the same patient continuance in well-doing! Correct, possibly, in their morals, and prudent in their conduct, they are occupied in criticising the more bold and fervent men, whose faults they are quick to

perceive, while they are dull in discerning the excellency of the spirit that is in them.

With our admiration of Dr. Wheelock, we ought, however, to unite some praise of those who encouraged and assisted him. Much honour is due to those Governors in America who countenanced the infant seminary; much also to the Earl of Dartmouth, its patron in Great Britain; and a large portion of it may be allotted to that Christian Merchant who, by interposing his liberal aid at a moment of extremity, a circumstance which has led to a detailed commendation of him in the volume from which this account is taken, infused life into the dying institution. The bounty afforded by his Majesty ought also to be recollected with satisfaction. The kings of England have generally been friends to civilization, and to the propagation of the Gospel in foreign parts. Their praise is in all the churches.

On the generally beneficial consequences of this establishment it would be superfluous to dwell. It, however, deserves notice that the northern part of America, in which Dartmouth College is situated, is, at the present time, peculiarly favourable to Great Britain, and that both the political and the religious principles instilled into the minds of the young students have probably contributed, in no inconsiderable degree, to the production of this British feeling.

The success in converting Indians appears, however, to have been much less than the zealous minds of Dr. Wheelock and his English friends at one time confidently expected. There is scarcely any great work of benevolence of which the result proves exactly that which its first patrons had anticipated. Providence is ever carrying on its own designs, and often effects its purpose by the instrumentality of good men disappointed of more than half their immediate object. A variety of prudential lessons has been derived from the experience of these worthy

persons, and a harvest of general good has been already reaped, which has compensated a thousand-fold for their expenditure of money and all their partial disappointments.

"Although Missionaries and other charitable societies," says the biographer of Dr. Wheelock, "have not met with all the success expected, yet great benefits have accrued to the new-formed settlements of white people." "Christian Societies of Missionaries have generally been too impatient to reap the harvest. They should recollect that the soil is uncultivated, hard, and barren; that much labour is needful. It is exceedingly difficult to infuse suitable conceptions of the plainest doctrines into the minds of Indians. Slowly do they admit the Scripture ideas of depravity, of the atonement made for sin by Jesus Christ; of repentance, faith, and holiness of heart and life. The native tribes of New England, who were instructed in the doctrines of Revelation by our pious ancestors, pretty readily admitted the history of the Old Testament respecting the creation, the fall of man, and the deluge; but when told of a Saviour and his sufferings for sinners, they cried out "Pocatie?" Is it possible? To converse with savages on moral and religious subjects is to speak in an unknown tongue. Their language has no words to convey ideas with any precision on these important subjects."

"But," it is added, "we should not despond though success should not answer our hopes. Enough is effected to shew that our labours are not in vain. Morning and evening we should sow the seed: when the harvest may reward the labour we know not, but we are sure that the joyful moment will come. Ages elapsed after the preaching of Christ and his Apostles, before the Roman Empire became Christian. If, with all the advantages derived from the miracles and resurrection of Christ, and from the success and the miraculous gifts of his Apostles, it was found so difficult

by their successors to turn the nations to their Saviour, we must not expect that the benighted Indians will at once embrace the Gospel."

In America, "a goodly number of Christian ministers, respectable for their talents, learning, and piety, have constantly devoted themselves to the service of the Indians. They have lived among them, learnt their language, and devoted themselves to the work. The Rev. John Elliot obtained by his labours the title of the Apostle to the Indians. He collected them in villages; taught them husbandry and the mechanic arts, as well as prudence in their affairs; instructed them in the appointment of magistrates, judges, and courts; established schools; formed for them catechisms; and translated into their tongue the whole Bible, as well as many pious tracts. He traversed the wilderness himself, and formed churches, among which were preachers of their own nation. These Indians prayed with their families, attended public worship, and laid aside many of their savage habits. The blessing of Heaven has attended these and similar labours to the conversion of multitudes."

It deserves to be remarked, that Dr. Wheelock was for a time much opposed. "His plans," it is said, "were contemned;" and "if any thing appeared amiss in his arrangements, he was severely reproached by his enemies." Missionaries must expect very hard measure from contemporary men of a cold worldly disposition. The time perhaps will come, when those labourers in our Asiatic empire, who are now the subjects of so much jealousy and animadversion, will be remembered only as the most forward of the benefactors of that continent; and as the Western world have manifestly profited by the rude piety of some of the first emigrants from this country, as well as by that ardent English zeal which sustained their early schools and missions, so also let us hope that at some future

day the Eastern Hemisphere will exhibit abundant proof of its obligation to our munificence, will deduce from us its history of many a school which has expanded itself into a college, and will become adorned on every side with the monuments of British piety. H.

To the Editor of the Christian Observer.

A DETAILED and apparently authentic Report has been printed of the Proceedings under the Commissioners for Gaol Delivery for the county of York, held in January 1813, on the occasion of the disturbances in those parts; and in a short preface to that report, it is stated, that the evil in question, "was raised to its height by the religious fanaticism which unhappily exists in an excessive degree in those populous districts."

It was natural to expect that this observation would be supported by some part of that detailed account of the proceedings themselves which immediately follows, and which constitutes the substance of the work; but I have looked in vain over the 213 pages of Evidence and Speeches for any such passages, and I cannot help lamenting that the anonymous writer of the preface should have failed to furnish the public with any documents whatever which prove this material point. I am aware that Methodists abound in these districts; but I have heard that the Methodist preachers expressly cautioned their followers against any participation in the deeds of the insurgents, and thus contributed their part to the removal of the delusion.

It may possibly be said, that Methodism may nevertheless have predisposed the minds of the lower orders to insubordination, and may have produced evils which, when risen to their height, the very teachers of it may have perceived and may not have been able to suppress. But surely this ought not to be presumed without evidence, Christ. Observ. No. 145.

and it is of the want of evidence that I complain. Methodism, let it be remembered, has established itself in some of the most profligate quarters of this country; and it is one part of its praise, that it has directed itself to these places. Is it then fair to impute to Methodism that insubordination which is the natural result of profligacy, wherever profligacy and Methodism co-exist? Mr. Wesley was remarkable for his success among the colliers at Kingswood. If among these colliers, outrages like those in Yorkshire had arisen, would it have been reasonable to charge them on Mr. Wesley, on the ground of the co-existence of Methodism and profligacy in that district?

But I will not at present pursue this subject. My chief purpose is to draw attention to the passage to which I have referred; and in particular, to invite information from those who may have the means of giving it, in consequence of residence in the disturbed districts.

I will, however, remark briefly, that I do not consider the mere administration of an oath by the insurgents to their deluded followers to be any proof of the general prevalence of fanaticism among these people. Oaths of a somewhat similar description have been administered by evil-disposed persons on various other occasions; in the case, for example, of those jacobinical societies which it was some years ago the object of Parliament to suppress. The members of those societies were characterized, as I apprehend, like the French societies from which they sprung, not by religious fanaticism, but rather by a contemptuous disregard for all religion. I am, &c.

T.

To the Editor of the Christian Observer.

As there are doubtless many among your readers who feel considerable interest in the literary proceedings of our universities, you will not ob-

E

ject to be the medium of communicating to them a piece of information, which will probably afford matter of amusement to some, and of grave reflection to others.

Of the two subjects which are annually proposed for a Latin dissertation to the Bachelors of Arts of one and two years' standing respectively at Cambridge, the following has lately been announced as one. "Utrum ab hominibus fanaticis an scepticis plus detrimenti capiat respublica." Suppose any one of the bachelors, setting about to balance the claims of the two rival classes of men upon the disesteem of their fellow-creatures, should bethink him of Cicero's maxim, "Faciam quod in principio fieri in omnibus disputationibus oportere censeo, ut, quid sit illud de quo disputetur, explaneatur, ne vagari et erarare cogatur oratio, si ii qui inter se dissenserint non idem esse illud de quo agitur intelligent"—Suppose, I say, the essayist should wish to *describe* the subjects of discussion before he begins to institute a comparison between them; would he not be somewhat puzzled for a definition? I do not mean that he would have much difficulty in discovering that the thesis speaks of such as are fanatics and sceptics in matters of *religion*; though it may possibly occur to him, that there have been those who equally deserve the name in politics and philosophy. Neither is it difficult to ascertain what description of men is designated by the term *sceptic*, as applied to subjects of religious inquiry.—But who are the "*homines fanatici*?" Shall I set the phrenzied armies of the crusaders in array against the cold-blooded sons of infidelity, and compare the mischief which *these* have done by their pens, with the *wrongs which those* have committed by their swords? Or shall I draw a contrast between St. Ignatius de Loyola and David Hume? Or shall I rather strike a balance between the puritanical zealots who revolutionized England under the

elder Charles, and the licentious freethinkers who deluged it with impiety under the younger? Little satisfied with the prospect of a comparison in which it would not be easy to fix the precise points of difference and similitude, our candidate for the members' prize might, perhaps, be induced to take a view of things more subject to his own observation; and, were it not that he might be in danger of ruining his chance of success by an appearance of levity ill becoming so serious an occasion, he might be led to attempt a contrast between a well known priestess who lays claim to immediate inspiration from heaven, and a German professor who will scarcely allow even the writers of the New Testament to be inspired.

In this dilemma, he may haply call to mind that it is inconvenient to require a too close correspondence between the *proper* and the *applied* signification of words;—that they are often used in a very different sense from that which their derivation imports—and that accordingly, the epithet "*fanaticus*," (though his dictionary may tell him that it is synonymous with "*insanus*," "*furiosus*," &c.) may, in a way of accommodation, and for the sake of distinction, be transferred to men who make a great stir about religion, talk much of its pre-eminent importance, and are inflamed with a burning zeal for the conversion of their less enlightened fellow-creatures. Perchance he may have been accustomed to hear the term often used by those with whom the appellatives "*godly*," "*sanctified*," "*enthusiast*," "*methodist*," &c. are familiar: and he may have learnt from their example to regard it as descriptive of a class of persons who are "*righteous over-much*" and are puffed up with a vain conceit of their being better than their neighbours. Feeling himself, therefore, entitled to use the word in question as it *is*, and not as it *should* be used, he is at once set free from his ori-

ginal difficulty, and is no longer at a loss for subjects of comparison. He cannot have lived so long at Cambridge without knowing that there are men in it, who, according to the *usual* meaning of the word, may very properly be called, and are in fact called *fanatics*. He cannot be ignorant that there is a society, instituted for the purpose of distributing Bibles to every nation under Heaven, which has owed much of its astonishing success to the zealous exertions of the men so designated; and further, that it and they have met with a very warm, if not a very efficacious, opposition, from certain individuals of note in the University. By this coincidence of circumstances, he is almost tempted to believe that the bachelors of his year have an invitation given them, which it becomes them not to decline, of trying their controversial skill in a question which has been so wondrously prolific of disputation. But here another difficulty occurs:—It is indeed pretty plain that the Vice-Chancellor, or whoever has given him the hint to appoint the subject, allowed a considerable latitude of interpretation for the expression “*fanatici homines*,” and will not object to its application to the zealous advocate of the Bible Society. But what if the Vice-Chancellor himself should not be of that number? Will he be content that he and his friends be ranked amongst the “*sceptici*?” Will they not necessarily come under that denomination? Will not *all* the Anti-Biblists, the Anti-Enthusiasts, the Anti-Pietists, do so? And though it requires no demonstration that Dr. Milner, Mr. Simeon, and others are fanatics, the charge of scepticism against the Margaret Professor of Divinity, against the learned Translator of Michaelis, surely needs to be established by proof before I presume to inquire into the mischievous consequences which may possibly have resulted from his hypothesis respecting the Gospels.—I think, sir,

you will agree with the bachelor student and with me, that here is a difficulty; and I confess I do not see how he is to get out of it;—and though I might perhaps be able to give him a few hints which might assist him in prosecuting the discussion, should he determine even in this view of the subject to proceed with the comparison, I choose rather to leave him to his own courage and ingenuity.

I must confess, however, sir, that the proposal of such a subject for public discussion as that to which I have called your attention, though on some accounts sufficiently ludicrous, is liable to serious objection. Highly distinguished as is the age in which we live by the wide diffusion of sound religious opinions, it must also be allowed that scepticism prevails to a very lamentable extent. Within the hallowed precincts of the Universities it is to be feared that there are many, especially amongst the junior members, who from different causes are led to embrace sceptical principles. Now what will be the effect produced upon the minds of such, by the public appointment of a subject of disputation like that before us? Can the Vice-Chancellor be ignorant that those whose minds are tainted with infidel notions, deride *all* religion as fanaticism; and particularly that any more than an ordinary degree of *seriousness* in religion is stigmatized with that contemptuous appellation? Is it reasonable to expect that academical students will trouble themselves to investigate the precise meaning of the term “*fanatic*,” when its ordinary signification and application are so familiar to them?

Every one, who is at all acquainted with the history of religion, knows very well that it has at all times been a favourite system with the impugners of Christianity to wound her through the sides of her avowed friends, and to lay to her charge all the errors and extravagances which may have been com-

mitted by deluded or hypocritical professors. However, therefore, it may be urged in defence of the thesis under consideration that it puts in competition with scepticism, not religion, but the abuses of religion, not sober piety, but wild enthusiasm—yet if the distinction between piety and enthusiasm is not generally recognised, if it is fashionable to confound them together without examination, I much fear that in the place of so *undefined* an object of attack as fanaticism, many persons

will think themselves licensed to substitute real religion; and, far as I am from supposing that the Vice-Chancellor of the University of Cambridge had any such design in giving out this subject for one of the Prize Dissertations, I lament that its *tendency* is to depreciate serious godliness, and to induce or confirm the persuasion that Christianity is a mere matter of opinion, and that it signifies little whether a man embraces or rejects it.

A. M. F.

REVIEW OF NEW PUBLICATIONS.

Narrative of a Tour taken in the Year 1667, to La Grande Chartreuse and Alet. By DOM CLAUDE LANCELOT, Author of the Port Royal Grammars, &c. &c. &c. London: J. and A. Arch. 1813. pp. 261. price 8s.

THERE is no occasion on which we feel more disposed to condemn extremes, than, while we yield to the reflections which press upon us, when taking our favourite walk within the hallowed precincts of Westminster Abbey. Surrounded on all sides by the awful shrines of departed greatness, and met in every direction by the memorials of those who were trained to excellence in one and another school, and many of whom conscientiously maintained, on the great theatre of life, sentiments widely different from each other, we find our prejudices softened, our minds less disposed to imagine that we cannot be in the wrong, our sense of rival worth increased, our allowances for human frailty strengthened. Though we still feel in all its force the importance of ardently seeking truth, and strictly adhering to it, moderation insinuates itself into our judgments, and we find ourselves equally distant from that spirit of bigotry which refuses to acknowledge the

existence of any principles truly Christian in a rival church or community, as from that latitudinarian spirit, which, by seeking to mingle into one mass principles very discordant, confounds the distinctions of Truth and Error, and perplexes common readers, who may not always have it in their power to detect the fallacy.

We wish that the volume before us, while it alludes to persons and circumstances whose history ought to put all protestant bigotry to the blush, did not, at the same time, present too near an approach to that incongruous compound to which we have just adverted.

The history of the Monastery of Port Royal, and of several illustrious individuals, who either actually ranked among its members, or were less strictly connected with it, is the subject of which it principally treats. Various particulars relative to the monastery of the Grande Chartreuse, together with a particular account of the Bishop of Alet, and of De Rancé, the celebrated Abbé de la Trappe, are also embodied in the work. The eccentric and austere regulations of the La Trappe Monastery have been made more known in this country than those of other monastic institutions,

by the existence on the British soil of a branch of that society. But the stern decree which long ago levelled with the ground the venerable walls of Port Royal, and the obscurity with which time has bedimmed the record of those great men, who for a course of years imparted to it a fame so resplendent, has drawn over its whole history a veil which well deserves to be removed by an impartial and able hand. With some of the qualities requisite for this undertaking, the author of the volume before us appears to be well endowed. It contains throughout the indications of a vigorous mind, aided by a vivid imagination. This imagination, however, has dazzled by its own force the eye of his soberer judgment. We look throughout, in vain, for that strict fidelity in the narration of facts which becomes the able historian, or that clear discrimination in detailing the diversities of doctrine which designate the enlightened divine. In the narrative, the reins are too wildly yielded to fancy and to fiction. In the more serious parts, the Roman Catholic Religion is made to undergo a complete transmutation, and comes forth from this process *protestantized*. Could the Bishop of Alet, or the Abbe de St. Cyran have foreseen the manner in which our author makes them speak, most earnestly would they have deprecated such dangerous friendship. Indeed, could this work have passed through the hands of the latter of these good men, he would hardly have ventured to proceed in the perusal of many pages, without stopping to exorcise the book as being pregnant with heresy.* But

* We are told by Lancelot, in his memoirs of St. Cyran, that although the Abbé read the works of heretics, in order to refute them, he never ventured on this dangerous employment without first exorcising them—"ne doutant point que le demon n'y residat actuellement—parce que disoit il, ces livres ent une secrete malignité qui pourroit surprendre les plus forts, s'ils

if the Catholic may justly complain of such conduct, surely the Protestant has no less reason to protest against it. For while he recognises with pleasure the great body of most important truth, however encrusted with certain errors, which exists in the Roman Catholic Church; while he admires the delightful spirituality, the elevated devotion, the superior learning and ability which mark a large number of her writers, he cannot shut his eyes to the mass of dangerous error and absurdity which sullies her creed and breaks forth in the pages of her writers; errors and absurdities, which cannot fail to produce a pernicious influence even on her most enlightened members, and especially to sink and degrade the minds of the lower classes in abject superstition. Now the history of an institution like that of Port Royal, which perhaps, on the whole, exhibited the Roman Catholic religion in the most favourable and attractive aspect that it has ever assumed since the existence of the Papal usurpation, affords a fair criterion whereby to judge how far, even under the most favourable circumstances, the influence of error extends in sullyng the purity of Christian doctrine, and leading to error in practice. An impartial history of this celebrated society, in which the lights and shades should be fairly balanced, or even one exhibiting, without any comment, the simple facts as they are stated in the Port Royal writers, would have proved interesting to the public at large (especially at the present period), as well as offered much matter to the consideration of a philosophical and reflecting mind. How little the present volume realizes either of these designs, has already been stated with sincere regret.

To substantiate these general remarks we shall now proceed to give

n'avoient soin de se recommander a Dieu en les lisant."—Memoires de St. Cyran, vol. I. p. 227.

a more particular account of this volume and its contents, which however it will be necessary to preface with a brief sketch of the history of Port Royal.

The monastery of Port Royal of the order of *Citeaux* was founded in the year 1204. In the early period of its history it had been celebrated for the strictness of its discipline; but time had beheld it sharing the usual fate of similar institutions, by departing from the rules of its order, and imbibing a spirit wholly secular. In this state of degeneracy it existed in the year 1602, when Angelica Arnauld was elected to the important office of Abbess, though she was yet in her childhood; an abuse, as Racine declares, too common in that age. Scarcely, however, had she attained the age of 17, when her mind became deeply impressed with the awful responsibility of her charge, and with the infinite importance of Christian truth. Hence arose a firm determination to become the reformer of the monastery, and to consecrate all the powers of her understanding and heart to the service of God. In the prosecution of this great undertaking, numerous were the difficulties by which she was assailed; but they all finally yielded to the spirit of wisdom and firmness which marked her proceedings. In a few years she enjoyed the felicity of beholding the reform completely established in Port Royal, which exhibited a system of order and self-denial consistent with the original designs of the founder.—There is every reason to suppose that Port Royal would have been left, like La Trappe, unmolested; nay, like it, a theme of wonder and admiration among Catholics; had it not become exposed to the hatred and malice of the Jesuits, through its connection with two celebrated characters, the Abbé de St. Cyran, and the great Arnauld;—the first of whom had rendered himself extremely obnoxious to that party from his connection with Jansenius, bishop of Ypres;

the last from his being a disciple of St. Cyran, and like him a powerful and decided advocate of Jansenism.

Jansenius was a devoted follower of St. Augustin, and his sentiments respecting the particular mode in which Divine Grace operates on the human soul, and the mysterious articles of predestination and the nature of free will, were chiefly formed upon the opinions advanced by that celebrated doctor in his controversy with Pelagius. Similar views, however, he conceived might be traced from St. Bernard upwards to St. Basil, and thence to the apostolical age. The enmity of the Jesuits to Jansenius appears to have originated, in the first instance, from personal pique. The alleged ground of it, however, was the detection of heresy in his writings.

The Jesuitical system of religion it would be much more difficult to refer to any certain standard than that of Jansenius, so various were its modifications. Many of its writers, men of deep learning and sincere piety, though adopting a different mode of expression from the followers of St. Augustin, united with them in representing Christianity as a system of infinite grace to man, in all its parts, though they might less pointedly dwell upon the corruption of the human will. Others, however, verged to the heresy of Pelagius: and many more, who were men wholly secular in their views, sought to render Christianity subservient to their ambition, and, in the true spirit of worldly accommodation, diluted its pure principles into a base compound of duplicity and fraud.

The opinions of Jansenius, after his death, were ably maintained at Paris, by the Abbé de St. Cyran. He quickly became the head of a large body of disciples, who looked up to him with reverence and affection. His character was formed to inspire these feelings. To superior parts and learning he united a spirit of piety which raised his

affections above the world, and centered them in Heaven. He truly walked with God; and over his whole department shone the reflection of a purified and sublimated soul. Among the many great men who were immediately formed under his influence, or attached to his opinions, we find the illustrious names of Nicole, Pascal, De Sacy, &c. A long list of princes, nobles, and prelates ranked among those who were regarded as favourable to himself and his friends. The monastery of Port Royal, before he found himself in this conspicuous situation, had been placed under his direction. Thus supported in his principles and proceedings, but above all animated by a sincere desire to promote the interests of Christianity, he gradually extended the influence of this institution to such a degree that it attracted the notice of all France. The original monastery of Port Royal was distant some leagues from Paris. A branch of the parent institution, closely connected with it, was now established in the heart of the metropolis. The number of the nuns was increased. The great men who have already been named, together with many others, became connected intimately with it. Schools were established, of which they took the conduct, and among other celebrated characters who were trained in them, we find the names of Tillemont and Racine.

Many men who had made a great figure at the bar, in the court, or in the army, were attracted by the influence of an institution thus striking; caught from its members the flame of piety; abjured their several professions; and, in the true monastic spirit, retired to the solitude of Port Royal, there to devote themselves to a life of penitence, mortification, and prayer.

It was a period truly memorable in the history of the Gallic Church. Brightly did the flame of piety glow in the bosoms of the various recluses,

and strictly were they united in the bonds of Christian affection.

The leading characteristic of the Port Royal writers was a revival of that tone of doctrine, and that spirit of earnest exhortation, which meet the eye throughout the pages of St. Bernard and St. Gregory, but which had since their age too much slept in the Catholic Church. The corruption of the human heart, the consequent necessity of its renovation, the reference of salvation in all its relations to the infinite mercy of God through the merits of Christ, were the prominent topics upon which they dwelt. Let it not, however, be imagined that their views must therefore at all have strictly accorded with those of the Protestant Churches. In some important points, a similarity certainly did exist; and it is an undoubted fact, that names and verbal distinctions often impart an unreasonable magnitude to the real differences which arise among good men. But among other points of difference, a radical one will be found to have existed between the ablest writers of the two communions, in the statement of the doctrine of justification. It may also be observed, that in treating all the various articles both of faith and practice, the sentiments and modes of expression adopted by the Port Royal writers were strongly affected by the particular genius of the Roman catholic religion. For although, by the Jesuitical party, the whole class was denounced as tainted with heresy, nothing could be more unjust than such an accusation. They were scarcely exceeded by any order in the awful reverence with which they regarded the doctrine of transubstantiation. Their attachment to relics and images, their implicit belief in the intercession of saints, their earnestness in the practice of bodily austerities and in the enjoining of monastic seclusion, their implicit obedience to the priesthood, their zeal against heretics; all which were

carried to a great length; were so many tests of that orthodoxy, the praise of which they were eager to obtain.*

But to resume the thread of our narrative: Inflamed with envy at the increasing influence of Port Royal, and cherishing personal hatred towards St. Cyran, the Jesuits used every art to raise against both the storm of persecution.

To this end they brought forward certain propositions, which they pretended to have extracted from the Augustinus, the great work of Jansenius, and highly in esteem at Port Royal, of which they obtained the condemnation at Rome, and, at the same time, an order to procure throughout all France the signature of a formulary, in which this condemnation was approved and acceded to. The Port-Royalists willingly condemned the propositions, but as determinately refused to recognise them as extracted from

* It would be easy to quote numerous illustrations of the above remarks. In the letters of *La Mere Angelique*, vol. i. p. 136, occurs the following passage: "La demoiselle que je vous avois tant recommandée est delivrée, et en de très bonnes dispositions. Elle fut delivrée deux heures après avoir mis a son col l'image de bois de la Sainte Vierge, que la bonne mere nous a donnée."

Lancelot, speaking of M. St. Cyran, in his *Memoirs*, vol. i. p. 192, observes: "Il avoit un oratoire dans sa chambre qui étoit orné de plusieurs images. C'est devant cet oratoire qu'il faisoit ses prieres; et toutes les fois qu'il entroit et sortoit de sa chambre, il ne manquoit pas d'y aller dire l'Ave Maria." At page 21, vol. i. of these *Memoirs*, Lancelot dwells also with great approbation and delight upon the conduct of a young lady, who though she had always been "le modele d'une solide vertu, et d'une parfaite innocence, embrassoit encore la vie la plus rude et la plus austere qui fut dans l'église. Quand je la vis paroître (he observes) a la grille revetue de ses habits, ceinte d'une grosse corde, nuds pieds, avec une couronne d'épines sur la tête, un crucifix a une main et une cierge allumée dans l'autre, j'avoue que je fus frappé de ce spectacle; la considerant dans un paradis," &c.

Jansenius. Without a reservation of this kind, they refused to comply with the order of signature.

The Jesuits instantly denounced this conduct as a piece of disobedience to the Papal authority, and a strong symptom of heresy. Their accusations were refuted by the great Pascal in his *Provincial Letters*, and by Arnauld in various publications, with an eloquence, an acumen, and a wit in the former case, and in the latter by a depth of learning and penetration, which electrified France.

But the Jesuits, though baffled in the field of argument, and rendered the objects of ridicule and aversion, were all-powerful at Rome, and at the French court. They answered the Port-Royalists in a very different way. Persecution and calumny were the arms which they brandished with ruthless violence, and with equal success. Regarding themselves as the champions of truth, and sufferers in the cause of righteousness, the Port-Royalists met the trial with the constancy of martyrs. The persecution raged and was hushed alternately through a series of years, till it finally ended in the complete destruction of Port Royal, and in scattering to the four winds its pious nuns and devout recluses. Many of the sufferers died in exile, among whom was the great Arnauld.—The events which we have thus briefly recorded extended from the year 1602, to 1710.

Such was the fate of Port Royal. Such was the tragic end of a Society which, for so many years, had nourished the lamp of the Gallic Church, and imparted to it a splendour which, perhaps, it had never before attained or has since recovered.

We have no room to enlarge on its claims to our admiration, or to dwell upon its defects. That much might be advanced on each of these heads will have been obvious from the simple exposition of facts which has been introduced.

With pleasure we quote the words of the volume before us, which describe, in a most interesting manner, the feelings towards Port Royal, that pervaded the unprejudiced inhabitants of the surrounding districts, who had long known and felt the benignant influence of the institution.

"Its memory was held in benediction. The peasants were accustomed to visit its ruins, and even the very children endeavoured to pick up some fragments of its sacred remains. The poor, as they returned from their labours, frequently turned out of the way, to visit the valley where Port Royal stood. They traced its lakes and gardens: they pointed to each other the places where they had seen its saints; and in the warmth of their affectionate gratitude, they recounted the beneficent miracles they imagined its hallowed ruins had wrought."

Our readers will now be prepared to enter with us upon a consideration of the different pieces which make up the volume before us.

The first article is the relation of a tour made to Alet, a town situated among the Pyrennees, by Dom Lancelot, the author of the Port-Royal Grammars. The narrative was originally addressed to the Abbess of Port Royal, at a time when that monastery was suffering beneath bitter persecution. The character of the Bishop of Alet, who was an admirer of the Port-Royalists, and eminent for his piety, is the principal topic of which it treats: connected with the main subject, are introduced also an account of the celebrated monastery of La Grande Chartreuse, and of that of La Trappe. The author does not profess to offer this piece as a translation of the original document, but merely to have selected its most interesting passages, and to have interwoven other matter, bearing more or less relation to it, and faithfully selected from authentic sources. On the whole, the author states, that it has been his endeavour to preserve the most "strict fidelity in point of

fact." And not only so; "equal pains," it is asserted, "have been taken, to maintain, in every part, the spirit and turn of sentiment which characterize the original." Again, it is stated; "with respect to the mode of expression and turn of thought, the sentiments not translated from the Tour to Alet are mostly borrowed from the Port-Royal authors." "The reader who is well versed in these writers will easily detect the sources whence they are derived." Great latitude is certainly claimed in this and in other similar remarks which occur in the preface; and we felt rather disposed to favour an arrangement which promised to collect into one focus information scattered throughout various scarce works. Far, however, we had not advanced, before we were again and again assailed by a species of phraseology and sentiment, so entirely distinct from that to which we had been accustomed in the writing of our Port-Royal friends, that we felt assured, either that our author had taken unwarrantable liberty with his original, or else, that Lancelot himself might fairly have been charged by his Roman-Catholic friends with heresy.

Upon instituting the comparison, Lancelot's claim to orthodoxy was fully established; but we endeavoured in vain to frame a sufficient apology for the part that had evidently been taken by the author. We are presented with a series of conversations which are stated to have ensued between the Bishop of Alet and others. In such a case, strict fidelity, in point of fact and sentiment, is equally due to the deceased prelate and the English reader. Thus much the preface, amidst all the latitude it assumes, distinctly promises. How then shall we express our surprise, on finding whole pages put into the mouth of the good Bishop, of which not even a trace is to be found in the original; nay more, which are directly contrary to the dogmas of the Roman Catholic Church! The

Bishop is every where made to speak a language decidedly Protestant; sometimes, indeed, verging towards extravagance.

When it is considered with what extreme caution the Bible was put into circulation by Roman Catholics at that distant period to which the *Tour to Alet* relates; and how sedulously it was inculcated, that the only legitimate interpretation of its contents, was the writings of the fathers, and the voice of tradition; can it for a moment be conceived, that the Bishop of Alet, a strict Roman Catholic, should have used such sentiments as the following?—

“May we all become more and more of Bible Christians: as every branch of our faith is immutably so, may every part of our walk become more and more modelled by Scripture! We are commanded to eat and drink, and do all to the glory of God. Surely, then, the law of Christ should regulate all these things; for how, but by that, shall we know what is for his glory? The natural man knows as little of a Christian walk as of a Christian faith. Though many professing Christians suppose they walk according to the mind of Christ in these respects, yet it is evident that they frame the rule by their own imaginations, and suppose it to be that of Christ; instead of truly studying the Scripture in every individual practice, and carefully tracing the connection between every precept and doctrine of the Gospel.” p. 40.

It is scarcely needful to observe, that the passage is entirely the production of the author.

Throughout the whole of this document, similar interpolations occur; indeed, faint glimmerings only of the original will be discovered by the most accurate observer. Already have we observed, that our complaint is not only that whole pages are put into the mouths of the various speakers, which they never uttered, but that the characteristic features of their faith are completely altered. The following passage will further illustrate our meaning:

“Those sisters among us” (some female religionists speak) “have been most eminently blessed who have had the deepest

experimental knowledge of their own unworthiness, and of Christ's fulness: we find that Christ is our all in all, and that we are nothing. All depends on looking at him continually with a lively loving faith. My sisters are so destitute of every good thing, that they are moment by moment compelled to go to him, and to draw out of his fulness.” p. 105.

There is an obscurity in these sentences to which we should be disposed to object, wherever it met our eye, deeply as we reverence the truth which glimmers through the mist. But in the mouth of a Catholic such expressions are quite incongruous. Open to the same censure, and interpolated in a similar way, is a passage, in which, speaking of the same females, it is said, “In these (*meetings*) they have readings of a more spiritual nature; to which they add exhortation, and a little free spiritual conversation, in which each person who is inclined, relates her experience, or asks advice.” Surely our author is transforming these good women into Wesleyan Methodists.

At the commencement of Lancelot's narrative occurs a simple and brief description of the romantic approach to the Grande Chartreuse, the scenery of which has long been rendered familiar to our readers by the fine description in Gray's *Letters*, as well as by his celebrated *Ode*, written within the walls of the monastery. We could not forbear a smile to see into what a narrative this description had been swelled by the inventive imagination of our author. At the imaginary picture of the horrors sustained by Lancelot and his friend in this wild valley, our hair almost bristled.

The two descriptions shall, however, be adduced, that our readers may judge for themselves:—

“From Annecy” (says Lancelot) “we went forwards to the Grande Chartreuse, where, I assure you, I found that all the representations which had been given me of it fell far short of the reality. What I saw even of the desert of St. Claude, which had appeared to me so surprising, was really no-

thing in comparison to this frightful solitude. The road first of all leads you between two rocks, which are about as close to each other as the towers of Notre Dame, and two or three times as high; but which appear almost to meet above, and to be on the point of falling upon your head, so near do they approach towards each other. They really appear suspended in the air without any support. At the base of these rocks runs a torrent, over which there is a stone bridge. This may be called the entrance of the desert." (*Voyage fait a Alet*, p. 373.)

Now let our author describe Lancelot's approach to the Chartreuse:—

"From Annecy we proceeded to the Grande Chartreuse, near Grenoble. All I had heard of this astonishing seclusion falls infinitely short of the reality: No adequate description can be given of the awful magnificence of this dreary solitude. We travelled for some hours through a very thinly inhabited country. Here and there a few scattered huts are interspersed. At length even these were no longer seen. Nothing met the eye but barren wastes, or dark forests, which seemed of an almost interminable length, and which were nearly impervious to the light. We saw during the morning many herds of wild deer, with hares and foxes in great numbers; and not unfrequently, we were alarmed at the howling of wolves. Gradually the forests became hilly, then rocky. Our attention was solely taken up with the romantic beauty of the scenery, when the forest suddenly opened, and we saw before us what is properly the entrance to the desert of the Grande Chartreuse. Imagine a gloomy forest abruptly terminated by immense mountains; the tops covered with snow, and the sides presenting a bare front of naked rock and beetling brows, undiversified by the least symptom of vegetation. The desert of the Chartreuse is wholly inaccessible but by one exceedingly narrow defile. This pass, which is only a few feet wide, is indeed truly tremendous. It winds between stupendous granite rocks, which overhang above; and appear ready every moment to fall with a dreadful crash, and overwhelm the awe-struck traveller. Indeed, the crags above project so far beyond the perpendicular that they appear literally suspended without support. They cast such an awful gloom on the path, that our horses as well as ourselves seemed impressed with fear, and ready to start back at the strangeness of the scene, and the sullen hollow echo of every footfall. At the further end of the defile is a most romantic mountain

torrent. We crossed it on a rude stone bridge; and, by a sudden wind in the road, immediately saw before us the tremendous Alp on which the monastery is placed. In order to give you any idea of its position, I should observe, that the mountain on which it is situated, though apparently of an inaccessible height, is yet surrounded on every side by rocks still more elevated, whose summits are covered with perpetual snows. No sooner is the defile passed, than nothing which possesses either animal or vegetable life is seen. No huntsman winds his horn in these dreary solitudes; no shepherd's pipe is allowed to disturb the deep repose. It is not permitted the mountaineers ever to lead their flocks beyond the entrance; and even beasts of prey seem to shrink back from the dreaded pass, and instinctively to keep away from a desert which neither furnishes subsistence nor covert. Nothing meets the eye but tremendous precipices and rude fragments of rock, diversified with glaciers in every possible fantastic form. Our mules began slowly to ascend. The path is rocky, and winds round the mountain. How to describe the terrors of the ascent I know not. Sometimes it was only a narrow ledge, scarcely affording footing for our mules, and overhanging dizzy precipices below: at others, the rocks, jutting out above, overhung till they formed a complete arch over our heads, and rendered the path so dark that we could scarcely see to pick our way. Frequently huge fragments of rock fell with a tremendous crash from above, always threatening instant destruction, and occasionally wholly blocking up the road. We were then obliged to use tools, which we brought on purpose, to make fresh stepping places. Once we had to pass over a narrow pine plank, which shook at every step; this was placed by way of bridge over a yawning chasm, which every moment threatened to ingulph the traveller in its marble jaws. We often passed close by the side of abysses so profound as to be totally lost in darkness; whilst the awful roaring of the waters, struggling in their cavities, shook the very rocks on which we trod. We laid the bridle on our mules' necks in silence; lifting up our hearts to that great and inscrutable Being, who has created so many wonders, and whose eternal Godhead and almighty power are thus awfully and clearly written, even from the creation of the world, in the things which he has made. As we ascended still higher, we were every now and then disturbed by the hoarse screams of the eagles (the only tenants of these deserts), who started from their eyries at the sudden disruption of the masses of rock above, and wheeled in long circles round the mountains, &c."

After thus heaping Pelion on Ossa, and Ossa on Olympus, our author is not yet satisfied; but, as if determined to snap the strings of our sympathy, adds,—“The difficulties in the first part of our ascent appeared mere trifles to those we had to encounter in the latter.”—But even this will not do; for, to complete the climax, as Lancelot approaches Alet, he is made to say,—“The pass is fearful: though not so magnificent, it is far more dangerous than that of the Chartreuse.” Surely, had the author used a little more reflection, he would have felt the impropriety of thus wildly departing from the original narrative, as well as have started back at the extravagance of his own representations.

While we are forced thus to impugn the historical accuracy of the author, as well as his fidelity in the record of the sentiments introduced by Lancelot, we feel fully disposed to recognise his talent for description, which would appear to advantage in the construction even of a romance. There are many beautiful passages connected with the account of La Trappe and its Abbé. Yet, throughout the volume, we behold, in the various descriptive passages, too great an absence of that fine taste which, out of a multitude of images that offer themselves to the fancy, selects those which are the most appropriate, and rejects, without regret, all such as rather tend to overload a description with ornament than to illustrate or adorn it.

The remainder of this volume is occupied by a sketch of the history of Port Royal, together with some account of the lives of Jansenius and the Abbé de St. Cyran. Though these pieces are less open to censure than the *Tour to Alet*, and contain a very large portion of interesting matter, we are sorry to state, that throughout they are very far from presenting a faithful and characteristic portrait of the things and per-

sons to which they relate. Our limits will not allow us to enlarge, yet it would hardly be just to throw out this censure without adducing some further proofs.

At page 130, it is stated, that on the question of absolution, M. de St. Cyran's notion was, that “where evangelical repentance and faith were evidenced by corresponding fruits, he might pronounce an absolution truly declaratory of the will of God:” and it is added, that for this sentiment a charge of heresy was preferred against him. This statement is very erroneous; for the Council of Trent, to which St. Cyran (*Lancelot's Memoirs*, vol. I. p. 162), declared himself entirely devoted, has decided against the Protestants, that absolution is not a simple declaration. (*Vide Sess. XIV. ch. vi.*) But we have *direct* evidence to nullify the author's assertion; for M. de St. Cyran, it is said, declared to M. Lescot, that he thought, in common with the greatest divines (*les saints docteurs*), that absolution was efficacious and necessary for the justification of the sinner, and not a mere judicial declaration that his sins were remitted.—*Memoires de St. Cyran*, vol. I. p. 495.

The author, it is clear, erroneously attributes to M. de St. Cyran the doctrine of our own church upon absolution: his own friend, on the other hand, attests his Roman Catholic orthodoxy.

At page 151, a long character of St. Cyran is inserted, which is declared to be drawn up by one of his disciples. The disciple intended is La Fontaine. On comparing the two characters together (*La Fontaine's Mem.* vol. II. p. 149), it will be found that, with the exception of a few sentences, the whole passage is a fabrication.

At p. 213, there is a very diffuse account of the conduct of the Port-Royalists, during the civil commotions which marked the minority of Louis XIV. It is in our author's highest style of romance; and, though

it purports to have been written by one of the recluses at Port Royal, is distinguished by similar interpolations.—Vide La Fontaine, vol. III. p. 16, &c.

It would be easy to add to this catalogue of grievances, but enough matter has already been brought forward to prove the justice of our censures.

Though an imperious sense of duty, and an earnest wish to guard the public mind against receiving wrong impressions from this work, have thus forced from us the language of censure, it has been adopted with regret. The conduct we have pursued is, however, no less due to the Roman Catholic than to the Protestant Community; and could the voices of the Port-Royalists* break the silence of the tomb, we feel assured that they would not fail to approve the spirit of this article.

A Practical Exposition of the Tendency and Proceedings of the British and Foreign Bible Society, begun in a Correspondence between the Rev. H. H. Norris, and J. W. Freshfield, Esq. relative to the Formation of an Auxiliary Bible Society at Hackney: and completed in an Appendix, containing an entire Series of the public Documents and private Papers which that Measure occasioned, illustrated with Notes and Observations. Edited by the Rev. H. H. NORRIS, M. A. Curate of St. John's Chapel, Hackney, and Chaplain to the Earl of Shaftesbury. London. 1813. 8vo. pp. 440.

THIS volume was addressed in public advertisements to the lovers of demonstration. It was our intention to examine it at large; but it seems unnecessary to dilate upon a work which has excited no difference of opinion among those for whose use

it was intended, and which seems already to have passed into oblivion.

The difference between Mr. Norris and Dr. Marsh seems to be this:—Dr. Marsh pretends to fear what the Curate of Hackney does really fear. Dr. Marsh sleeps quietly at night, though professedly full of trepidation by day. Mr. Norris is frightened in good earnest: we suspect that his sleep is exceedingly disturbed. The Doctor always conveys to our mind the impression of a person influenced by pure love of controversy: the other Inquirer, with no violent dislike to wrangling and warfare, is so marvellously impelled by his terrors, that he will believe any statement upon any authority, provided that statement furnish a new ground of alarm; and he will honestly and conscientiously argue in support of a fact which never existed, and the non-existence of which was obvious to all the world besides. Mr Norris is sincere, and Dr. Marsh is dexterous. They are engaged on the same side, with qualifications widely different, and with principles which can never coalesce: there is the same hatred; but with one, it is the hatred of calculation,—with the other, of the passions.

The first 128 pages contain a correspondence between Mr. Norris and Mr. Freshfield, on the subject of the Bible Society. Then follows a collection of letters, addresses, counter-addresses, reports, &c. chiefly in relation to the parish of Hackney. The remainder of the volume is filled with papers about Bible Associations;—the whole interspersed with remarks by the Editor. The last forty pages are in the nature of an appendix.

We are assured that Mr. Freshfield's letters were published without his concurrence or consent; yet we know not whether they would have derived much benefit from the corrections of the author. They are written in a strain of manly sense and piety: and although the love of lecturing which has seized

* Among this class of writers, the most worthy of attention are, Nicole, Pascal, De Sacy, and La Fontaine.

his opponent leads both writers to the examination of topics quite foreign to the main question at issue, the original cause is so simple, that a child may separate what is necessary to the discussion from that which is merely contingent. How many of the 440 pages of this volume are utterly irrelevant, we shall not inquire: if we should reckon them at 439, our readers might think the position extravagant: we are much deceived, however, if they will not esteem the whole volume superfluous, when they shall have weighed the following observations.

The simple and avowed object of the Institution which is called the Bible Society, is the distribution of the Holy Scriptures.

It is universally admitted, that the copies circulated in this country are in the authorized versions: and with respect to copies which are distributed in other countries, their correctness, we believe, has never been impeached.

It is the object of Mr. Norris to destroy this Institution. For this purpose, he employs all the talents with which Providence has blessed him. He is much in earnest, and we give him full credit for integrity; but we doubt whether the present discussion is exactly that sort of discussion to which his powers are adapted. His principles are peculiar; his assumptions are unfortunate; his facts are extraordinary; and his reasoning is not precisely after the fashion of that University which he claims for his *alma mater*. Our remarks will follow the order of this arrangement. Let us turn *first* to the PRINCIPLES which are contained in this volume. If we should say that Mr. Norris was hostile to the general circulation of the Scriptures, he might possibly complain of us as misrepresenting his character and feelings. What then, we will ask, would be the conduct of a person who did really entertain such views? if his object were in truth to check the universal diffu-

sion of the Word of God, how would he proceed? He would probably ridicule those who contributed for a Bible: he would sneer at the arguments which induced them to subscribe: he would pretend to be zealous for the extension of scriptural knowledge, but would guard it by very cautious limitations: he would dwell with much semblance of piety upon the evils to be apprehended from it: he would profess great anxiety, lest the cheapness of the Bible should bring it into contempt: he would provide himself with stories of dishonest old women and pawnbrokers' shops; and above all, he would maintain the *utter inutility of the Word of God*, and its probable mischiefs, unless explained and illustrated by human skill. It is obvious that the tendency of such a system is to bring the Scriptures into general disuse. Now let us look at some of the doings of Mr. Norris. His apprehensions are often and variously expressed: a few proofs will suffice.

1. He ridicules the earnestness which many poor persons have shewn to receive a copy of the Scriptures, and sneers with indecent levity at the arguments by which their attention has been drawn to this subject. See a long note to this effect in page 346.

2. The Hackney Vestry, under the direction of Mr. Norris, shew a laudable anxiety not to circulate the Scriptures without great caution—and all out of reverence to the Sacred Volume!

“Resolved, That, in the apprehension of this meeting, an indiscriminating distribution of the Bible has a tendency to lessen the reverence due to that Sacred Volume.

“Resolved, That this meeting do at the same time most heartily concur in the wish expressed by the Vicar, that a copy of the Holy Scriptures, together with the Liturgy of the Church of England, were in the possession of every family in the parish desirous of obtaining them, and who upon due inquiry shall be found likely to make a right use of such a gift.”

3. “One thing is certain, which

probably they did not anticipate: the reverence in which the Scriptures are held by the lower classes, has by no means increased in proportion to the *ease with which they are to be obtained*,"* p. 163. What is the remedy? Make it difficult for a poor man to procure a Bible.

4. Mr. Norris dwells with much apparent satisfaction on the tales which have been propagated about Pawnbrokers' shops: they now, it should seem, overflow with Bibles!—It will be observed, that these and similar passages are in fact not levelled at the Bible Society, but at the distribution of the Bible itself.

5. His opinion of *the utter inutility* of the Scriptures without other means, and of the caution with which the Bible should be distributed, is forcibly expressed in the following passage:—

"If every Churchman would zealously labour to increase the funds of the Society for promoting Christian Knowledge, I will be bold to say that it would do much more than the Bible Society does, or can undertake to do; for it would not only disperse the Bible wherever it might be deemed expedient to give it circulation, but would also send with it, what alone can make it effectual to the salvation of mankind, the ministers and sacraments of the Christian Church." p. 195.

II. We come next to his ASSUMPTIONS.

Mr. Norris is not one of those sickly sons of concession, who approve of motives where they censure the conduct. He considers those who support a Society which distributes Bibles alone, including, of course (for no exception is made), the whole body of prelates, nobles, and clergy, as carrying on an "insidious warfare" (page xi.) against the establishments of their country.

"The four authors to whom I referred you have, in my judgment, completely exhausted the subject, and developed *all the depths of the design*," &c. p. 50.

At p. 75, we hear of "the cau-

* Mr. Norris has a great deal to this effect in different parts of the volume.

tious veterans† who direct in secret the campaigns of the Society," &c.; campaigns carried on, we are told, for the very purpose of "superseding our venerable Establishment." Does not Mr. Norris know, that the committees, where all the business of the Society is transacted, are open to all clerical members who choose to attend them?

"A new holy cause is at present creating precisely the counterpart of that which once plunged the country into civil wars, and deluged it with the best blood of its inhabitants." p. 337.

"And this *immense incorporation*, and these *numerous sittings*, are *professedly* for no other purpose than to *supply the Poor of this district with Bibles!!!*" p. 358.

"He (the Editor) hopes he has made out such a case as will excite a *general jealousy* of the *immense incorporation* which is now taking place, so preposterously excessive in comparison of the object to the attainment of which it professes itself exclusively devoted; and of the political ascendancy which it is acquiring. He hopes, moreover, that he has fixed the public attention to the instructive records of a former period of our history, when religion was made the pretext for the darkest designs, and when a frenzy of reformation, rendered as contagious as a pestilence by the strong delusions of visionary and designing men, prevailed for a season over the quiet good sense of Englishmen, and hurried them from one wickedness to another, till the kingdom was degraded to its ancient barbarism, and became the victim of the capricious tyranny and insatiable avarice of the most abandoned of its inhabitants, and the prolific parent of every species of apostasy from God." p. 360.

And all this for distributing Bibles!

"With the same assiduity that the sons of confusion," (Mr. Norris's name, we presume, for the princes, prelates, nobles, &c. who support the Society) "labour to discredit it" (viz. Barruel's *Memoirs of Jacobinism*) "should those who wish to fool them in their enterprizes exert themselves to recover its reputation, and to draw the public attention to its tremendous narrative, the preparatory scenes of which, with the most circumstantial accuracy, are now acting amongst ourselves, and in open day, without exciting apprehension." p. 392.

"The breach now meditated is made to confine its menaces solely to the Church;

† Perhaps Bishop Porteus and the Bishop of Durham are the persons intended. See Hodgson's *Life of Bishop Porteus*.

it being the deep-laid policy of its present assailants to detach the State, as much as possible, from taking part in the contest, by refraining studiously from any hostile acts by which its jealousy may be excited." p. 393.

No hostility, it must be confessed, appears on the part of Lord Liverpool, Mr. Vansittart, Lord Castlereagh, &c. to the existing establishments of the State : but keep a good eye upon them, Mr. Norris !—The volume is full of similar assumptions.

III. Next in order follow the FACTS of Mr. Norris :

1. "The truth is, that so far from being established in the University (of Cambridge), its attempt to establish itself has in no place been so signally defeated as there ; for no sooner did it make known its designs, than the University met as a body, and, by a majority of its members of ten to one, voted 100*l.* to the Society for promoting Christian Knowledge, and took no notice of it." p. 13.

Now the truth is, that Mr. Norris is grossly misinformed on this subject. The Grace to which he alludes, was introduced by Dr. Marsh, doubtless under the hope and expectation that the friends of the Bible Society would oppose it. He knew as little of their characters as the Curate of Hackney. *All* the gentlemen who were active in supporting the Bible Society, voted *for* the measure of granting 100*l.* to the Society for promoting Christian Knowledge : and we can assure Mr. Norris, that if the university chest could have afforded 1000*l.* instead of 100*l.* they would have voted for that sum with ten times the pleasure. The single Master of Arts who met the proposition by a non-placet, opposed the Grace on this single ground, that the funds of the University ought to be employed in a different manner ; and this gentleman, be it further noted, is not a member of the Cambridge Auxiliary Bible Society, nor, as we believe, of any other institution connected with the Society in London.

Mr. Norris speaks of a majority often to one. He must know, that if the advocates for the Bible Socie-

ty could have obtained their wish, the vote would have been *unanimous* ; they all voted for it without an exception.

2. "I know that it is one of the maxims of the children of the *new era of light*," (a name which Mr. Norris, of course, means to apply to the Archbishops, Bishops, Nobles, &c. who support the Bible Society), "that the Bible is now to do its own work, and to supersede *our* antiquated institution !" p. 56. Where did Mr. Norris obtain this curious intelligence ? And again ; in "the diffusion of religious knowledge and the conversion of mankind, they find *no* use for more than the Bible, whilst, *upon its authority*, we find also a use for a ministry *duly qualified and ordained*." p. 71. Now it is well known to Mr. Norris, that numbers of those who are thus slandered and stigmatized are beneficed clergymen of the Church of England : nay, he is fully apprized that many of them have preached for the Church Mission Society, and have been active and zealous in its support.

3. He revives the old story about Welsh Bibles, as if it had never been confuted. Doubtless he believes the statement which he obtrudes upon others ; but does he not know, that it has been contradicted and disproved ? He does know it ; yet we are convinced that he is sincere, for there is this peculiarity in the constitution of Mr. Norris's mind, that his knowledge and his belief are usually at variance.

4. Mr. Norris (p. 77) appeals to the speech of a member of the Common Council of the City of London, as given in the Morning Chronicle, to prove the *fact*, that the Scriptures are profaned in consequence of their too general distribution. Is he ignorant that an application was made to the very person to whom that assertion is attributed, and that he positively denied having made it ? Surely Mr. Norris ought to have taken the pains to ascertain the correctness of the report, before he published it as true.

In p. 79, we have certain other assertions in support of the original assertion, that the poor abuse the privilege of procuring Bibles at a moderate rate. We are under the necessity of estimating these statements exactly as we have proved that some other of Mr. Norris's leading facts deserve to be estimated. His confidence has been so marvellously abused, that he must excuse us for not admitting one of his positions without the evidence on which it rests. As for his idle story of Bibles and pawnbrokers' shops, &c. (see p. 163), it has been sifted to the bottom, and it is found to be the mere fiction of those who are hostile to the circulation of the Scriptures. The Committee of the Southwark Society give this testimony:—"Your Committee would next advert to a circumstance, which, though not immediately connected with your Society, involves its dearest interests in the results to which it has led. Early in the present year a resolution was moved in the Common Council of the City of London, for granting additional aid to the British and Foreign Bible Society. This resolution was negatived; and in reporting the discussions on the question, the public papers attributed assertions to one of the opponents of the proposed grant, which, if suffered to pass unrefuted, might have influenced the public opinion in no small degree. It was stated, that the gentleman alluded to had resisted the grant, on the ground "that the poor were crammed with Bibles against their consent," and "that the pawnbrokers' shops were now filled with Bibles." Groundless as such assertions must appear to every advocate of the Bible system, a formal exposition of their fallacy appeared requisite, especially as they seemed the only arguments urged against the grant. One of your Secretaries accordingly instituted an inquiry; and it is with pleasure your Committee report, that out of twenty-eight pawnbrokers, two only had Bibles derived from the Parent So-

Christ. Observ. No. 145.

ciety, and these only one copy each. One of the principal purchasers of books from pawnbrokers was likewise applied to; but here the result was even more satisfactory, as it produced only a single copy as having passed through his hands within the preceding eight months. In pursuing this investigation, it was fully ascertained that the general demand for Bibles and Testaments has progressively increased since the establishment of the British and Foreign Bible Society. The detailed results of this inquiry, with a brief statement of collateral facts, and a copy of your original Report, were sent to the gentleman alluded to; and it is but justice to his character to state, that he promptly and unequivocally denied having made the assertions imputed to him."—First Annual Report of the Southwark Bible Society.

The Committee of the Clapham Society say,—“It having been reported that Bibles and Testaments, given by this Society, had been sold or pledged at pawnbrokers in the district, your Committee deemed it proper to institute an inquiry in the part where it had been stated these books had been pledged. The result was, not a single book that had been given by this Society was found; and your Committee were moreover assured, that none had ever been offered for these purposes.”—First Report of the Committee of the Clapham Auxiliary Bible Society.

Mr. Norris will permit us to indulge him with an anecdote on that subject:—An Auxiliary Bible Society having been formed in a large and populous town in the north of England, a rumour was presently spread, that the place was inundated with Bibles, and that the pawnbrokers' shops were full. The answer was simple: It is true, we have established an Auxiliary Society, but not one Bible have we yet received! The whole was a pure fiction, evidently made and propagated to injure the Society, and to prevent the dis-

tribution of Bibles among the poor.

We do not mean to assert, that Bibles have never been pledged: cases of this nature have certainly occurred; but in general attended with this remarkable circumstance, that the owners came to redeem them on Saturday night. And have not the poor, sometimes through pure want, pledged the most essential articles of furniture? It has repeatedly happened to us, to see with what care the Bibles are usually preserved among them; and with what honest pleasure the sacred book is produced. We recommend to Mr. Norris's consideration the following statement: we have no doubt of its correctness:—"I had an interview with Mr.—, (the only pawnbroker at—), this morning. He informed me, that Bibles and Testaments were sometimes offered him as pledges, and he has taken them as such; but he assured me, that in such cases, they were uniformly redeemed on the succeeding Saturday night. Seldom has he had any for more than four or five days successively. He has a Bible now, but it is not one of our Society's: it was given the person who pledged it by *another somewhat similar institution*. This, together with a Testament, which does not at all appear as if it had been a gift, are the only books of the kind he now has. As to their being offered him for sale, *he never met with one solitary instance of the sort*. I know the woman who pledged the Bible alluded to above, and am fully convinced that nothing but the most pressing want could be the reason of her pledging it (for &c.) It is highly probable, that she was one of the two or three persons of —, who offered them in their own village for a temporary loan (as we heard last night), but could not prevail on the brokers to advance any money upon them."

If Mr. Norris's facts deserve any attention, would not "another somewhat *similar institution*" have reason to stop its issues? We should be sorry to increase their caution; and

we trust that they will experience no alarm from the fact, which has been just recorded.

5. "It is a curious fact, which has been communicated to the Editor, that it having been deemed expedient that a preparatory discourse should be preached at Ware, on Whitsunday, by the Rev. Professor Dealtry; the several dissenting fraternities at Ware and Hertford agreed to pay the public compliment to this ardent advocate of the Bible Society, of closing their Meeting-houses in order to attend at Church as part of his congregation." p. 97.

We have made inquiry, and find this assertion to be incorrect. We are sorry for it, as we believe that Professor Dealtry would be glad if the dissenting fraternities would close their meeting-houses, whenever either himself or the Curate of Hackney should deliver a sermon. It is a novel way of making dissenters.

6. Mr. Dealtry's "inconsideration in hazarding an assertion, for which a Socinian at York immediately took him to task." pp. xl. xli. This also we find to be incorrect.

7. "Of the Committees of the four Bible Associations of the Hackney Auxiliary Districts, one, it is believed, is wholly composed of dissenters, thirty-nine in number, another has one churchman amongst seventeen of other persuasions; a third, two amongst eleven; and the last, five or six amongst twelve; but here the personal application of the Lecturer of Newington was employed; one of the churchmen, however, has retired in disgust, and others are retiring, convinced that the design in which they had too precipitately embarked, is of a very suspicious complexion." p. 349.

All this statement about Committees we believe to be without foundation. Is it not the fact, that the poor man alluded to above is a tradesman, who withdrew from the committee, in consequence of his being persuaded by Mr. Norris, that he would otherwise disoblige all the gentlemen of Hackney, his customers. Is it not also the fact, that, instead of being convinced of any thing objectionable in the design of the Society, he has since expressed his entire approbation of the plan, and his regret that he was not permitted to share in the pleasure of carrying

it into effect? It is not, we believe, for want of exertions of a similar character, that Mr. Norris is unable to tell the same story, even of clergymen.

8. "It (the Society) is so framed, as to give a decided superiority to the dissenters, whenever they choose to exert it." p. 158. Notoriously erroneous; as any one may perceive who examines the constitution of the Committee.

9. A speech was published after the Ipswich Meeting by an enemy to the Society, purporting to be the speech of Mr. Owen. That gentleman immediately gave it the most positive and public denial: nevertheless, Mr. Norris hearing of this denial, and knowing that Mr. Owen had repeatedly disclaimed it (for he reasons upon that knowledge), persists in attributing it to Mr. Owen, and inserts it in p. 401. The truth is, that the whole is a shameless misrepresentation.

To get rid of this obvious difficulty, the tale is supported by some other of Mr. Norris's *facts*. Take a specimen:—

"Mr. Owen did write a letter, complaining that his speech was not accurately given; that this letter was laid before the Committee of the Auxiliary Bible Society at Ipswich, and that this Committee *took no notice of it*." p. 200.

Now this is the very converse of truth; the Committee circulated an edition, *omitting the part* quoted by the Curate of Hackney.

10. "At Newington on the 5th of the present month (July), at a Bible Association (the last disclosed progression of the Society's original design, directed specially to the lower orders, for gaining them over to the confederacy, and for spreading amongst them disaffection to the church) sneers were insinuated by a young Civilian against the ecclesiastical head of the church, and were received by a crowded audience of this class, particularly females, with thundering applause; a clergyman of the Church of England presiding." p. 98.

This tale is worthy of its author. The speaker alluded to expressly stated, that he intended to insinuate nothing disrespectful to the Archbishop of Canterbury; but to shew

the opinion which Foreigners entertained of the natural connection between the Bible Society and the church, he cited from the Ninth Report the anecdote of a Foreign Bishop, who, having a communication to make to the Society, addressed his letter as a matter of course to the Archbishop of Canterbury as head of the Establishment.

11. Mr. Norris asserts, that Mr. Steinkopff went on an embassy to Bonaparte. Without doubt he *believes* it to be true: and yet there seems as little doubt that he must *know* it to be false; as Mr. Steinkopff's Narrative and the last Report of the Bible Society have been long before the world. Mr. Norris attempts to prove it, as he does the fact of a Common Council-man's assertion, by a paragraph in a newspaper. The mode is ingenious. We could in five days prove the same fact with respect to Mr. Norris; and by the same process. Newspapers are very *convenient* to a man who is *at a loss* for facts, and writes for the lovers of demonstration.

12. We shall now turn to a tale, which has been reported with wonderful assiduity in various parts of the kingdom.

Mr. Norris's statement is this:—

"Those views which were then kept secret, as being in the critical state of recent excogitation, are now far advanced towards maturity, and are promulgated without reserve or qualification. For at the last anniversary of the Hertford Auxiliary Meeting, held on Whit-Monday, one of the speakers made this avowal; That he did not support the Bible Society on the ground usually taken. He did not, nor could he think, that many could believe the Bible to be the work of Inspiration; he mentioned the Song of Solomon, and some part of the Gospels, as mere human inventions; and then said, that he patronized the Bible Society because he thought it would overthrow the Established Church. Some disapprobation being expressed at this, another speaker got up, and declared himself a zealous supporter of the Bible Society; so much so, that he had travelled forty miles to be present at the meeting, but that he would not go one mile to take a stone from a steeple, as he considered that but a secondary object." pp. 97, 98.

"At the anniversary auxiliary meeting, at Hertford, on Whit-Monday, a learned Doctor is reported to the Editor to have concluded a long speech with these very words: 'I earnestly recommend the Society to the ladies, for if they are active in its cause, God will be their lover.'" pp. 276, 277.

"In the university of Oxford, within three weeks after public declaration has been made with exulting confidence at an auxiliary anniversary at Hertford, (see letter 6, note p.) that the project which the Bible Society has in hand 'will overthrow the church establishment, &c.'" pp. 281, 282.

"In sermons and at public meetings, individuals make no hesitation in declaring that the overthrow of the Establishment is at the bottom of its design." p. 362.

Mr. Norris relied for his authority upon an ill-written letter sent by some person at Hertford to some other person (we believe) in Essex. With what delight did the lovers of demonstration circulate this precious production! It was a blessing beyond their hopes! By some perverse accident, it should seem, a copy of it fell into the hands of the Committee at Hertford; and its authority is gone for ever. We make the following extract from their Report:—

"The Committee of the Hertfordshire Auxiliary Bible Society having learnt that a letter, the tendency of which is to injure their Society and the Parent Institution in London, has been diligently circulated in many parts of the kingdom, and appears to be cited as authority in a recent publication, think it their duty not to suffer that letter to pass unnoticed. Nothing but a sense of duty could have induced them to enter upon so painful a task.

"Copy of the Letter.

"Dear Sir,—I know not if you will think the subject of this letter worth your attention; but as I have been disappointed in calling upon you as I expected, I feel disposed to give you some account of the last meeting of the Auxiliary Bible Society in this town. Lord Grimston was in the chair—more than two-thirds were Dissenters. The principal speaker was Mr. Fox Townshend,

son of Lord John Townshend, a youth of 18, just loose from Eton, and now of St. John's College, Cambridge. He enlarged upon Dealtry's *two streams*,* to which he compared the good old Society and the Bible Society, and expressing his abhorrence of all persons who did not support the latter. Lloyd replied to his animadversions on the Christian Knowledge Society, and pointed out the impropriety of comparisons. Mr. Fordham said, he did not support the Bible Society on the ground usually taken. He did not, nor could he think that *many** did believe the Bible to be the work of Inspiration. He mentioned the Song of Solomon and some parts of the Gospel as mere human inventions. He said he patronized the Bible Society merely because he thought it *would overthrow the Church Establishment*.* Some disapprobation was then shewn, when Mr. Clayton, a dissenting minister, rose and said, that he was a zealous supporter of the Bible Society—that he had travelled forty miles that morning to be present, but that he would not go one mile to take a stone from a steeple, as he considered the destruction of the Church a secondary object. Dr. Olinthus Gregory made a long speech, and concluded thus: 'I earnestly recommend the Society to the ladies, for if they are active in its cause, God will be their lover.' I am happy to say that great disgust has been expressed by many that were friendly to the Society. Mr. N. Calvert, one of the town members, said, that if it was to become a mere dissenting debating club, he should retire. A clergyman, friendly to the Society, gave me his opinion in these words: 'Leave them alone, and they will cut their own throats.' He added, however, that he should continue a member, as he thought the Society ought to be watched by the clergy. Many

* "These words have a mark under them on the copy of the letter which the Committee obtained, and which they have every reason to consider as genuine."

other
ing, c

"H
"

the
Pres
ship
tion
shou
whic
longe
supp

"
was
of th
"

havin
term
Mr.
deliv
Seco
iliary

T
C. F

Lloy

"Mr

chall

Tow

Bible

state

self

chall

ment

tion

could

hope

blish

that

ably

divul

Divi

hum

were
jecti
that
the S
ther
inspi
the
and
when
"
rose
asked
to sp

other particulars, not worth recording, occurred.

“‘I am, your’s,’ &c. &c.
“‘Hertford, June 22, 1813.’

“The Anniversary was held on the 7th of June—Lord Grimston, the President, in the chair. His Lordship expressed his warm approbation of the Society, adding, that if it should ever abandon the principle on which it is founded, he should no longer consider himself as bound to support it.

“The Report of the Committee was read by Professor Dealtry, one of the Secretaries.

“The Hon. E. S. Cowper, M. P. having addressed the meeting in terms of high regard to the Society, Mr. C. Fox Townshend rose, and delivered the following speech”—Second Report, Hertfordshire Auxiliary Bible Society, pp. 1—5.

Then follow the speeches of Mr. C. Fox Townshend and the Rev. T. Lloyd. The Report proceeds thus: “Mr. E. G. Fordham said, that a challenge had been given by Mr. Townshend to the enemies of the Bible Society to come forward and state their objections. He was himself *a decided enemy*, and, thus challenged, would deliver his sentiments. He said, that no consideration under present circumstances could induce him to support it. The hope that it would destroy the Established Church was the only thing that could lead him to think favourably of it; and this hope he indulged because the Bible was of Divine authority, and the Church of human. But these considerations were entirely overborne by his objections on another ground; namely, that it circulated corrupt copies of the Scriptures. He demanded whether any man could believe in the inspiration of Solomon’s Song, and the two first chapters of Matthew and Luke?—He was proceeding, when

“Mr. N. Calvert and Mr. Dealtry rose at the same time. Mr. Calvert asked Mr. Dealtry, ‘Do you mean to speak to order?’ On being an-

swered in the affirmative, Mr. Calvert sat down. The call for Mr. Dealtry then appeared to be unanimous, and silence being obtained, he addressed the President in the following terms.

“‘My Lord, I wish to speak to order. I trust that the individual who has just conducted himself in so extraordinary a manner will not be suffered to proceed. He can have no right to take a part on this occasion. The advertisement invited only the subscribers and friends of the Society. He has declared himself to be an enemy, and has acted like one. We are not assembled now to consider whether a Society shall be established. It is established; and it would be the height of absurdity to discuss in this place the authority of particular parts of the sacred canon. Our principles are known. The Bible which we have given, and which we shall continue to give, is in the authorized version. It is the same which our fathers loved, and in substance the same with that for which our martyrs shed their blood. I hope and trust that the meeting will not suffer that gentleman, whatever may be his pretext, to interrupt the order and harmony of our proceedings.’

“During this address the sense of the meeting was shewn in the most marked and decisive manner. Mr. E. G. Fordham attempted in vain to gain an hearing. The universal cry was ‘Down! Down!—withdraw! withdraw!’ His brother demanded, ‘What, will you not hear us?’ ‘No, No,’ from all parts of the room. ‘Then,’ said he, ‘you have less liberality than you pretend to have.’

“Mr. King Fordham (uncle to the individuals who had avowed their hostility to the Institution) also spoke to order. He observed, that the persons invited to this meeting were the friends and supporters of this Institution;—that from his own knowledge the two gentlemen who had last risen were not subscribers

to the Bible Society, nor members of it. He therefore conceived they had no claim to be heard on the present occasion.

"Mr. N. Calvert followed, and said that he attended the meeting to support a religious object, and not to be present at a theological discussion; and if the meeting was to be converted into a debating club, he should take up his hat and retire.

"Lord Grimston then rose, and informed Mr. E. G. Fordham and his brother that the sense of the meeting was obvious. They must either withdraw or remain in silence.

"No further attempt was made to disturb the harmony of the day."—*Report, &c.* pp. 15—17.

The speeches of Mr. Clayton and Dr. Gregory follow.

The observations of the Committee will be read with interest:—

"As no charge has been made against the remainder of the proceedings, the Committee do not think it necessary to detail them.

"Those who attend a public meeting have no need to be apprized that the several speakers can alone be responsible for their own observations, unless sanctioned by the meeting; and it will readily be believed that the conduct of those who disturbed the harmony and good feeling on this occasion excited, in the minds of the Committee, the same sensations of regret which was felt by the whole assembly.

"It will appear from the preceding speeches, which the speakers themselves have been so kind as to furnish in consequence of an application made for that purpose, that the letter which professed to contain an account of these transactions is extremely incorrect in the following respects.

"1. In the report of Mr. Townshend's speech, of which a copy as correct as possible is now before the public.

"2. In representing Mr. E. G. Fordham as a friend to the Society.

He avowed himself to be an enemy, and stated that he rose in that character on account of a challenge from Mr. Townshend.

"3. In stating that some disapprobation was expressed; as if the disapprobation was only slight and partial, whereas the disgust was universal; and in suppressing the important facts that the objector was called to order by Messrs. Dealtry, Calvert, and King Fordham; that the sense of the meeting was decisively with them, and most unequivocally expressed; and that the objector was not suffered to proceed.

"4. In the representation given of the speeches of Mr. Clayton and Dr. Gregory. It ought in candour to have been noticed, that the sentence attributed to Dr. Gregory as his own, was cited at the time as a quotation from one of the Fathers of the church.

"5. In stating the words of Mr. N. Calvert. He did not use the expression, 'a dissenting debating club.'

"The Committee are at a loss to discover by what means it was ascertained, that more than two thirds of the persons assembled were dissenters. They see the purpose for which the assertion was introduced, and they cannot but notice it with reprehension; especially as it does not appear from any expression in the letter itself that the writer was present.

"The Committee conclude with recommending to the public extreme caution in receiving the statements of those who are determined, from whatever motive, to injure the Bible Society. It is important in the first instance to examine the facts, and next to inquire whether the speeches actually delivered have not been garbled or misconstrued. Nothing is more easy than to misrepresent the proceedings at any public meeting."—*Report, &c.* pp. 19—21.

It does not appear who was the author of that curious letter which has led Mr. Norris so widely from the truth, and we shall indulge in no

conje
pear
form
his v
is his
cance
the m
if th
charg
apolo
no !
flight
speak
menc
fends
(true)
stater
lievin

"Si
meeting
tion, fr
Statem
he has
port' an
ed into
a subse
referen
see tha
der a p
qualific
n quest
is not a
izes the
Auxilia
scertain
ments a
tion of
overthro
ation."

Now
been ap
speake
is a sub
or to a
he doe
ze the
at Aux
rary,
self an
its desi
We
with a p
ity, M
ie :—

"Nev
e tells
y-one d
jects :

conjectures ; but one thing does appear, viz. that Mr. Norris was informed of its incorrectness before his volume was published. And what is his conduct ? Why, to be sure, he cancels the several sheets in which the mis-statement is introduced ; or, if that be too expensive, as the charge is often brought forward, he apologizes for it in a preface. Oh, no ! he ventures upon a nobler flight. Cancel ! apologize ! Let him speak for himself. At the very commencement of his book he thus defends the story, (believing it to be true) ; and he defends it by another statement, equally well founded, believing that also to be true :

“ Since the manuscript account of the meeting at Hertford has been in circulation, from which the Editor extracted the Statement which will be found p. 97, note, he has been informed that the words ‘ support’ and ‘ patronized’ have been construed into a mis-statement, that the speaker is a subscriber to the Bible Society. By a reference to p. 90, note*, the reader will see that the Bible Society does not consider a pecuniary contribution ‘ a necessary qualification for its patrons.’ The speaker in question (as the editor is just informed) is not a money patron, but merely patronizes the institution by his eloquence at its Auxiliary Meetings : and it is completely ascertained that he delivered the sentiments attributed to him, expressing his opinion of the Bible Society’s tendency to overthrow the Church, in terms of approbation.”

Now the fact is, and Mr. Norris has been apprized of it ; not only that the speaker in question neither was nor is a subscriber to the Bible Society, nor to any of its branches ; but that he does not, nor did he ever, *patronize* the Institution by his eloquence at Auxiliary Meetings : on the contrary, that he openly avowed himself an enemy, a *decided enemy*, to its design.

We conclude these observations with a passage which, by some fatality, Mr. Norris has cited from Leslie :—

“ Never to matter truth or falsehood, he tells us, was the constant rule from for-
one downward. But his countryman objects :—‘ The rogues will be disproving

our lies, what shall we do then ?’ ‘ Psha, man,’ replies Observator, ‘ thou art an oaf. Thou art not half learned in our mystery. Disprove, quotha ! what signifies that ? Repeat the same lie over and over again, and with ten times more assurance. Never heed answering : who minds answers ?’ ‘ Tis the weakest side that answers : they are the defendants, and it is the attacking party carries it ten to one.’ ” p. 281.

Could any man believe, that the same page which contains this quotation, introduces again Mr. Norris’s account of the Hertford Meeting ?

IV. We proceed to his REASONINGS.

1. “ The giving countenance to it (the Bible Society) militates against an ordination vow.” p. viii. “ The public judgment of the Church of England is cancelled.” p. ix. “ The integrity of our holy mother is impeached.” p. ix. And all this because a society patronised by a majority of the whole band of Bishops gives nothing but the Bible to the poor !

2. “ In all the ramifications of the Bible Society one system prevails.” p. xviii. “ Its characteristic principle is, that it should be ONE AND INDIVISIBLE.” p. xix.—Is not this a characteristic of Dr. Bell’s schools ? Of the Church of England ? Nay of Christianity itself ? Let us appeal to a testimony which our author will respect : the testimony of Mr. Norris himself.

“ He” (the editor) “ does mean to affirm, that the Scriptures promulgate one faith to be kept, and one mode of worship to be observed, and further to avow his deliberate conviction to be, that the Church of England in both these respects sets forth the revealed way of salvation.” p. xxvi.

And why then should the Bible Society adopt one system at Hackney and another at York ?

3. Whoever presumes to give away Bibles to the poor without permission from the curate of his parish, intrudes upon the office of the ministry : “ You become a volunteer,” says Mr. Norris, “ in the work of that ministry in which I hold a subordinate appointment.” p. 10. The same doctrine is enforced

in a very edifying lecture, p. 12, which proves that Mr. Freshfield had "not been separated by the Holy Ghost to the very responsible office of overseeing the flock of Christ, and watching for their souls." Mr. Norris makes no distinction between the simple act of giving a Bible to a poor man, and discharging all the duties of the Christian ministry. Is this the doctrine of the Society in Bartlett's Buildings, when it recommends establishments in the country?

4. Mr. Freshfield having inadvertently stated that he had "earnestly and seriously referred himself to God in prayer, that he might be guided and directed in the affair, according to his holy mind and will," p. 5. is not a little rebuked by the divine for his presumption in approaching a Throne of Grace: "God's holy mind and will," as Mr. Norris very gravely states by way of information, "is not now communicated by illapses from heaven." see pp. 11, 52, 53, 114, 115. What is the meaning of this lecture? Is it prohibited to a lay-churchman to pray for the direction of God's holy will? Is the Collect for the 19th Sunday after Trinity expunged from the Prayer-books at Hackney?

5. It is often said by the friends of the Bible Society that its tendency is to promote harmony and peace. No, says Mr. Norris, I dislike it; I will oppose it in my curacy with all my might:—and then he thinks it consistent with good reasoning to adduce this sort of opposition as an evidence of the strife and animosity which it engenders! He quarrels with the Society, and says, See how litigious it is! He reviles it, and cries, Do you hear how it abuses me? He attributes to it the most base and execrable motives, and exclaims, What an uncharitable institution! The value of his reasoning will be obvious from the following illustration:

On the appearance of the Messiah, the angels sang, "Glory to God in the highest; on earth, peace, good will towards men." Might not a good sturdy lover of demonstration have contended that he taught not peace, but a sword? Did not bonds and imprisonment accompany the apostles of this new religion wherever they went? Was there a single worshipper of Diana at Ephesus, who would not have charged his own violence upon the Gospel of Christ? And is it a proof of the delinquency of the Bible Society, that Mr. Norris is angry? He returns to this charge at p. 160.

6. Mr. Freshfield, p. 23, has the following observation:

"I may however be allowed to say, for those who are desirous to establish the proposed society, that they are not unnecessarily forward in suggesting the measure, inasmuch as the societies of a similar description, already formed, and others forming entirely surround the district; and would probably, in a few days, leave it an exception in the midst of an enlightened and respectable neighbourhood." pp. 23, 24.

To a plain man the meaning of this passage is obvious. Mr. Freshfield does not represent the two parishes of Newington and Hackney as containing less of light and respectability than the parishes around them; but speaking of them and the others conjunctly, as an enlightened and respectable neighbourhood, he states, that this district would probably soon be an exception—not as to light and respectability, but as being the only district, in a very extensive neighbourhood, which had not such a society established within it. Now what says Mr. Norris? He reasons thus:

"It" (the Bible Society) "so completely entrances the understanding, that a person in himself kindly-affectioned, doing justice, loving mercy, and walking humbly with his God, once fascinated to drink of its incantations, from that time forth becomes blind to all religious excellence, and to every commendable quality belonging to those who resist the importunity used to bring them within the magic circle of the fraternity, and can so far forget himself, as to hold up

a neighbourhood to contempt as, 'an exception to surrounding light and respectability.'" p. 49.

He first quotes the passage *falsely*, and then proceeds to *demonstrate* upon that false quotation.—We do not accuse him of dishonest intention. We really believe that he was persuaded alike of the accuracy of his quotation and the soundness of his reasoning. He even defends it, after Mr. Freshfield has told him what he meant! p. 110.

7. The establishment of Auxiliary Bible Societies according to our author is a proof that, in the minds of those who support them, the method of salvation by Jesus Christ was incomplete, and that it was now to be improved upon and rendered perfect by man's device, p. 56. What does Mr. Norris think of the establishment of the Society for promoting Christian Knowledge, with all its attendant satellites of Diocesan and District, in other words, Auxiliary Committees? Were these expressly enjoined by our Saviour?

8. Mr. Norris having, in his usual style, insulted the Dean of Carlisle and the other distinguished Professors and Members of the University of Cambridge, who attended the Town-hall on the formation of the Cambridge Society, by stating his persuasion, that there is not one of them whose opinions upon theological points are held there in much consideration, appeals afterwards to this magnanimous assertion as to a *fact*.

"In reply to your charge against me of disrespect towards those concerned in the Cambridge proceedings I have only to observe, that I delivered no opinion, but merely stated a fact; a fact moreover which I confirmed by the most irrefragable testimony." p. 62.

Mr. Norris gave no testimony: there is nothing but his own assertion, the value of which on this point we leave to the judgment of every man who knows the University. Mr. Norris thought he was reasoning when he was only affirming;

Christ. Observ. No. 145.

then re-asserts his former assertion, p. 122, and again calls that assertion a *fact*. We are convinced that Mr. Norris knows nothing about the University of Cambridge; and we will not hurt the delicacy of the living by defending them from a charge which no man believes. Had he been resident when Dr. Jowett died, he would have witnessed the universal respect and affection with which the memory of that good man was every where regarded. He would have seen that his opinion on theological subjects was held in high consideration;—and then he would have *demonstrated* after his manner, that the sentiments of the University were just the contrary.

9. Mr. Norris is unable to distinguish—and he has great authority for his want of discrimination—between the operation of the Bible Society in its corporate capacity, and the acts of individuals in their individual capacity. The Bible Society gives Bibles alone; and for this single purpose are all its funds employed. Some of the individuals who support it disperse little papers, to detail its nature and object, and to recommend its labours. Now Mr. Norris charges all this upon the Society: as if these papers were issued by the authority of the Committee, and paid for from the funds of the Institution, which is altogether untrue.

"Pledging itself only to distribute Bibles, it circulates, together with them, that vast farrago of adulation to itself, and calumnies upon those who discountenance its proceedings, together with that variety of vain conceits and mischievous imaginations which those numerous papers contain." p. 65.

At the same time we are of opinion that the Society might circulate many of these papers without any violation of its principle.

10. "I beg of you to recollect that I am not the aggressor. For here am I, placed in a post of responsibility, not only to maintain the faith once delivered to the saints, but to prevent, to the utmost of my power,

H

the bond of Christian unity from being broken," p. 65. (Mr. Norris to Mr. Freshfield.) That is, I began this controversy first, it is true : but I did not begin first. For here am I in my own curacy ; and you attacked *me*, inasmuch as you wanted to give Bibles in this district without my concurrence, who am specially careful not to cheapen their value by too large a distribution.

11. Mr. Freshfield.—“ After generally premising you wrote ‘merely to correct the many erroneous conclusions and misapprehensions’ which my letter contained, you state, that you could not see how the circumstance of the parish in which you officiate being only a part of the district for which the Auxiliary Bible Society is proposed to be established, ‘affected in the least the weight of your objection.’ I therefore answer, that the district described has no necessary connection with any parish, as a parish ; it includes the entire of two parishes and part of one other, (I believe of two others :) it is therefore clear of any ecclesiastical head, and if rightly considered, cannot entitle the parochial clergy in any one parish to ‘deprecate the proceeding’ because in opposition to their opinion ; nor would all the clergy within the district be so entitled, though it is not yet ascertained that all concur in doing so : however, it is enough for my original proposition that the objection founded upon the opinion of the parochial clergy at Hackney is materially weakened thereby.”

Mr. Norris —“ This is speaking out plainly—the only boon which those, who view with lively apprehension the proceedings of the Bible Society, have to ask of its advocates. Let the reader treasure up this declaration in his mind, that one part of the reformation to be wrought by that Society is to ‘clear’ all the parishes in the kingdom ‘of their ecclesiastical heads.’” pp 73, 74.

See the charge reiterated p. 102 and p. 127, where he writes thus :—

“ Mr. Freshfield conceived and began to execute the presumptuous project of ‘clearing’ the parishes of Stoke Newington and Hackney ‘of their spiritual heads,’ and ‘of saving the souls of the inhabitants from eternal perdition’ by a new method and a new ministry of his own.” p. 127.

What did Mr. F. do? He gave

away Bibles himself, and wished to induce others to do the same.

12. Mr. Norris has discovered that the princes are not royal ; and that the patronage of prelacy and nobility must mean, of the whole prelacy and of all the nobility !

“ ‘It has received the sanction of Royalty, the support of Prelacy, the patronage of Nobility.’ (Vide Address to Parishioners of Hackney, App. No. 6) The first absolutely false, for neither the King, nor the Regent, have given their sanction to the Bible Society : and the term Royalty applies only to them. The second partially false, for Prelacy is a comprehensive term, describing the whole bench of Bishops, seven of whom only in this kingdom out of twenty-six have lent to the Society their names ; and the latter, for the same reason, completely hyperbolic, but to what extent, the Editor has not time to ascertain.” p. 92.

Rare discoveries for the lovers of demonstration ! See also page 147, and his note, charging those who speak of the support of Royalty, as wanting in modesty and veracity ! Are we then to abandon the title of Royal Highness ?

13. Mr. Freshfield, p. 127, cites the following passage :—“ If this counsel or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it ; lest haply ye be found even to fight against God.” Mr. Norris meets it by the following sneer :—

“ The most grateful acknowledgments are due Mr. Freshfield for ‘offering’ to the Editor’s ‘adoption’ his valedictory citation, (from Acts v. 38, 39.) and as the best return he can make, he begs to direct his correspondents’ attention to v. 34 of the same chapter, which will temper his zeal with a little useful knowledge by instructing him that what he ‘offers’ as authority, is but the opinion of a Pharisee of the Pharisees.” pp. 127, 128.

Here Mr. Norris evidently assumes that the passage was adduced on account of its *authority*, whereas it was cited merely for its *good sense*. When Mr. Norris attacked the Dean of Carlisle and Mr. Dealtry for citing this text, he had for-

gotten, we presume, that they had Luther for an example. The Archbishop of Treves, at the conclusion of the diet of Worms, called in Spalatinus; and in his presence asked Luther, whether he himself could suggest any healing measures, that were likely to succeed. "Nothing better," replied Luther instantly, "than the advice of Gamaliel, 'If this work be of men, it will come to nought; but if it be of God, ye cannot resist it.' The Emperor and the Princes may inform the *Pope*, (and we too can inform *Mr. Norris*)—that this whole religious agitation and controversy will die away of itself in less than two years, unless God be actually on my side."*

14. A layman cannot give away Bibles without being hostile to public preaching:—

"When our Saviour enjoined his disciples to 'go into all the world, and preach the gospel to every creature,' it was evidently his intention that the gospel should be preached. Those men who attempt to propagate the gospel, without the intervention of a preaching ministry, by the mere circulation of the Scriptures, do not fulfil our Saviour's intentions; but forsake the way in which he ordained his own religion to be taught, and mark out a new way of their own." p. 155.

This passage is selected from the Counter-address at Hackney, written probably by Mr. Norris. See also pages 166, 168, 172, &c.

15. Mr. Norris believes (p. 159) that since the members of the Society give Bibles without note or comment, they are hostile to comments: surely not a very just conclusion! The Bartlett's Buildings' Society has for an entire century dispersed Bibles with the simple text. Is Mr. Norris therefore hostile to comments?

16. Mr. Norris cannot distinguish the "*exclusive object*" of the Bible Society, viz. to circulate Bibles; and its contingent advantage, viz. to promote union. p. 175.

17. Our author is exceedingly

perplexed by the following occurrence. Mr. Dealtry having found certain positions in the writings of the Country Clergyman, which savoured not a little of Rome, declared his persuasion that they had a leaning to Popery: an anonymous Socinian, Mr. Norris says, also considered them as Popish: then comes Mr. Gandolphy, and declares that these are the very principles which he, as a Roman Catholic, has always maintained. A common reasoner would infer, that the writings in question were Popish. But what says Mr. Norris?

"It is curious to observe the association which is thus formed between Mr. Dealtry, Chaplain to a Protestant Bishop, the anonymous Socinian, whose papers are to follow, and Mr. Gandolphy, a real Romanist; the two former insidiously introducing vulnerable points into the English Reformation, and the latter taking advantage of the treachery, and then, in the haughty tone of a victorious assailant, boasting of his 'success in subverting the grand and fundamental principle of Protestantism;' and glorying over 'the Reformers' indiscriminately, as having 'run mad with the Bible fever.'"—p. 240.

Now, to our apprehension, there is nothing curious in three persons of different persuasions asserting of a Popish tenet that it is a Popish tenet. If they should all agree that the work under review is full of wonderful facts, and uncommon modes of argumentation, where would be the marvel? For its facts are wonderful, and its argumentation is rather unusual.—Indeed, we should not be much astonished if Mr. Gandolphy were to claim Mr. Norris as a brother and a friend.

18. It is brought as matter of charge against Mr. Owen, that he is registered in the Evangelical Diary as a reputed Gospel Preacher. Mr. Norris does not inform us who inserted his name, nor what conclusion he derives from it.

19. It is amusing to see what deference Mr. Norris and his friends pay to the conjectures of any enthusiast, who anticipates evil from

* See Milner's History of the Church.

the Bible Society.—It must tend to ruin the Church and State; for some nameless person at Birmingham was heard to deliver this opinion in the presence of some other nameless person, in August, 1810. Is this logic? (see p. 363.) Are our intellects so degraded, that we shall fly to the ravings of a wild man in the West? Would Mr. Norris, or his anonymous correspondent, take any other opinion upon such testimony? If a person had come to the chapel on Clapton Terrace toward the close of 1812, he might have heard, we are told, many a sermon about the dangerous tendency of Bible Institutions. But would any reasonable man urge this as an argument against the Bible Society?

20. "Dr. Milner, at p. 142, laments (says Professor Marsh) 'that a Bible Society was not formed in the time of Charles I. Now there was a Bible Society formed in the reign of Charles I. (rejoins the Professor) and it comprised all the Puritans in the kingdom. I have got a print of it, of which I gave an account in a preceding chapter.' Referring to this chapter, the account will be found as follows: 'The print consists of three figures; the figure of a Puritan with a Bible in his hand; the figure of an English Bishop with the Prayer Book in his hand; and the figure of a Romish Bishop with the Mass Book in his hand. The two last figures are in all respects alike, they have the same height, the same dress, the same look, the same every thing. Over them is written, 'Every plant which my Heavenly Father hath not planted, should be rooted up.' Here we have a true specimen of the Bible only to be distributed by the Protestant; and we know that in four years from that time the Prayer-book was formally abolished." pp. 384, 385.

The analogy is this: The Bible Society in the reign of Charles (if indeed it ever existed) comprised all the Dissenters, and *excluded* all the Church—it was just such a Bible Society as Dr. Marsh and Mr. Norris are labouring to establish. The existing Society includes the Church, and is patronized by a majority of

the bench of Bishops.—Of Mr. Norris's talents as a reasoner, these specimens alone are decisive.

It may, perhaps, be said, that Mr. Norris has professed different views from some of those which have been assigned to him. The position is true. His assertions are *not* "one and indivisible:" his system is subject to variations: and we should do him injustice if we did not admit that one part of his volume stands frequently in direct opposition to another. For example: He has no hesitation in attributing the most excellent motives to Mr. Freshfield (p. 2); and in the general dissemination of the authorized version of the Scriptures among the poor, he goes with him heart and hand. Now read pp. 84, 85:—

"Does Mr. Freshfield mean that no deference is due to the judgment of the parochial clergy upon 'questions of principle;' but only upon those of 'form, compliment, and etiquette?' If so, how necessary and useful must the divinely constituted order of the priesthood appear in that gentleman's estimation? But no sooner has he taken the question out of their cognizance, and driven them out of court, than he brings them back again to wage amongst themselves a war of unavailing words, and proceeds to balance, one against the other, their contending opinions. To what purpose is this, except it be to cast scorn upon a conscientious pastor of a parish by a triumphant display of that complete prostration of ecclesiastical authority, which the auxiliary system has been for several years most insidiously labouring to accomplish, and which Mr. F. considers so nearly effected that he speaks of it in the beginning of his letter as if it were now established by law? But Mr. F. should know that the church, though its enemies are 'compassing it on every side,' is not yet disfranchised of that system of discipline, by which the limits of its several ministries are defined."

"When the kingdom is re-organized, and the Bible Society's new District Map published by authority, then its managing Committee may form a new ordinal to correspond with this new order of things, and may make to themselves priests of whom they please. But at present the confusion which Mr. F. would introduce is premature and we trust that, through the quiet good

sense of Englishmen, under the superintendence of the good providence of God, it will never take effect."

Again:—We have seen with what care Mr. Norris would guard against the interference of the laity in distributing the Scriptures: but he also declares he wishes for their assistance. "So far from discouraging this valuable co-operation, I beg to assure you that I am most tenderly alive to its incalculable importance!"

p. 57. The distinction which he purposes is to this effect:—I have no objection to your giving a Bible, if I permit you to give one: but unconsecrated persons incur a fearful responsibility, if they attempt to do good without my consent.—These are *not* the words of Mr. Norris, but they convey the exact meaning of pp. 58, 59, 60.

Mr. Norris, as our readers have perceived, is solicitous to check a too general diffusion of the Bible. What then are we to understand by this passage? "It is unnecessary to say that both he and his curates (the clergy of Hackney) had been endeavouring to inculcate and promote the duty and benefit of a private perusal of the Scriptures, long before the Bible Society had existence." We could produce much of the same sort, but this may suffice.

Under the idea that these observations will convey a pretty clear view of the statements which our author has made, we will now attend to some cases of omission, relating chiefly to the formation of the Hackney Society.

1. With respect to the nature of his publication,

"It commences with a letter from the Rev. Dr. Watson, conveying to a respectable parishioner his reasons for disapproving of the projected Institution which, at the joint request of that gentleman, and several of his neighbours, was printed and circulated through the parish for general information. This is followed by the unanimous resolutions of three successive meetings of vestry, passed in consequence of the Vicar's letter, and circulated through the

parish: together with another letter from him, occasioned by the vote of thanks expressive of the high sense entertained by the vestry of the value of his pastoral exertions." p. xxi.

The omission in this paragraph is not unimportant, if what we have been told be true (and this Mr. Norris knows,) viz. that the whole of this letter-writing between the Vicar and his Parishioner, the entreaty to allow a publication of the letters, and the concession, to which Mr. Norris evidently appeals as detached and independent testimony, were matters planned and executed, by Mr. Norris himself.

2. Why has our author omitted the date of his own letter, No. 5, and of Mr. Freshfield's, No. 6? Was it to convey an impression that each of those compositions was drawn up with such care as to be ready for the public eye? Was it to deprive Mr. Freshfield of his claim to the reader's indulgence, on account of the haste in which his letter was written?

3. Mr. Norris talks much about the proceedings of the vestry, and repeatedly assumes, that they were unanimous. But we would ask whether he could not have recorded a protest on the part of many more vestrymen than those who attended the meeting? We would also ask Mr. Norris, whether the vestry meetings, convened for the purpose of opposing the Bible Society, were not, in truth, so small, that, upon one occasion, they adjourned for want of a quorum; and that, upon another, they sat an hour, and then only obtained a sufficient number by entreating the attendance of a gentleman known to be adverse to their proceedings?

4. After affirming (p. 194,) that the indiscriminate circulation of the Scriptures in all languages and countries, is unnecessary and ineffectual,* our author proceeds thus:

* We recommend to Mr. Norris, and all persons who deny the possibility of religious

"But there is nothing either in the constitution or the object of the Society for promoting Christian Knowledge, which prevents its members from circulating them in any way, or to any extent they may think proper." p. 195.

He ought to have added, that the Society for promoting Christian Knowledge is not in possession of any edition of the Scriptures in foreign languages, except the Arabic; and, therefore, that the foreign circulation at least cannot be effected by it. And is it not true that, for some reason not yet assigned, many even of the Arabic Testaments, printed by that Society in 1720, became, by the mere process of damp and delay in the course of eighty years, but little calculated for use?

5. "It is important to observe," says Mr. N. "that in this lowest link of the chain of Association which exceeds in compass all the rest, the Bible Society is to all intents and purposes a secret confederation, as the Editor has taken the utmost pains to obtain a copy of the muster roll! and co-collectors have refused copies of their lists to one of their own body whom they suspected not to be hearty in the cause; and it is literally true, that in the two districts most remote from the church, where the measure has succeeded, the only lists which the Editor has been able to procure are the lists of those who have become alive to the mis-

instruction being conveyed by the Scriptures alone, to consider the following statement, which has recently been received from India, and which has been furnished by the same Dr. Carey of whom Dr. Marsh thinks and has written so highly.—

"There is a general spirit of inquiry about the Gospel all over the country; and this inquiry increases more and more. Five natives of high caste, not far from Serampore, have lately been baptized, who have been brought to a knowledge of the truth, without any communication with us. They met with Bibles and tracts, and God wrought by them. These men had begun to sanctify the Sabbath, and meet for Christian worship, before we knew them. They have boldly owned the Saviour, and meet the persecutions of their idolatrous relations like Christians. They say there are nearly a hundred who are only detained from publicly acknowledging Christ by family opposition, and who, it is hoped, will be enabled to make a profession in due time."—*Missionary Register*, vol. i. p. 424.

chief, and in these are the names of several receiving parochial relief, and who are thus made to pay out of the parochial rates their penny contribution." p. 350.

The omissions in this passage are of the following sort:—1. He does not tell us whether the Committee were aware, that any person receiving parochial relief is a subscriber. 2. The Curate of Hackney should also have told us, with whom rests the responsibility, if the parish poor are destitute of the Holy Scriptures. 3. Was, or was not, the co-collector, alluded to in the above extract, an enemy in disguise? And did he not wish to procure information, in order to defeat the benevolent objects of the Society?

This passage opens a very curious field of inquiry. We have seen with what remarkable aptness a county newspaper, or a raving enthusiast, in some remote part of the kingdom, is always ready to supply materials to the enemies of the Bible Society, for any charge which they think it expedient to adopt; and we are much deceived if this system will not hereafter be carried to a far greater extent. If the person who condemned the circulation of the Scriptures at the Hertford meeting had declared himself not an enemy, but a friend to the Society, what a delightful argument would it have afforded to the Curate of Hackney! It was so much to the purpose, and of such admirable utility, that the author of the circular letter had no scruple to call him a friend at once; and when Mr. Norris found that this statement was incorrect, he prefixes an advertisement, intended for the lovers of demonstration, to prove that he was at least an oratorical patron. We confess, that, after reading the last extract of Mr. Norris, we have given way to something of suspicious conjecture—but we will wait for future information.

The suspicions thus excited naturally lead our thoughts to the letter of that pretended Quaker, which has excited so much of personal appre-

hension in the mind of Dr. Marsh. It is probable that most, who have taken any public share in this controversy, have been troubled with letters, not always in the highest style of compliment and civility. On perusing the document published by the Margaret Professor, we were strongly of opinion, and we are now confirmed in the belief, that the letter was written by an enemy of the Bible Society, under the character of a friend. We will tell the tale, and our readers shall judge.

First let us hear Dr. Marsh.—

“Though I was ready to give every opportunity to the Quakers, of ascertaining whether the Letter-writer had only assumed the Quaker, or was a Quaker himself, in order to remove the imputation from their own Society, the question to what class of persons he belongs is to me a matter of perfect indifference. Whoever was the writer, it shews the intolerance and the malice with which I have been assailed. This inference is so obvious, that my correspondent (who cannot doubt, that I have received the letter, and with the Abingdon post-mark) has endeavoured to obviate it by the most improbable conjecture, that man ever made. He conjectures, that the letter was written not by an adversary, but by a friend; that the object of it was to serve my cause, by furnishing me ‘with a document to bring the (Bible) Society into contempt.’ Now let any man coolly and impartially read that letter, and say, whether the bitterness, expressed in that letter, could have been so expressed by any man, who had not the feelings of bitterness; whether the bigotry and intolerance displayed in it, was only fictitious bigotry and intolerance, the result of cold calculation exercised in the commission of a base and malicious fraud. Whoever wrote it, he was a real bigot: and bigots are too impetuous to enter into distant calculations. A bigot indeed might have

the cunning to conceal himself by assuming a character which did not belong to him, though he would then probably write in a fictitious hand, as almost all the other abusive letters, addressed to me, have been written.

“If his object had been publicity, he would not have trusted to the chances of my publishing the letter to the chance of not effecting his purpose; he would have given publicity to the letter himself. The conjecture therefore is equally ungrounded and uncharitable.

“After all, though my Chelmsford correspondent has been unable to discover any Quaker in the neighbourhood of Abingdon, who bears the name affixed to the letter in question, I can inform him, that a gentleman of the highest respectability, a gentleman of his own profession, and who would do honour to any profession, has been more successful in his inquiries. I hope that I have now said enough to obviate the charge, which under the present circumstances might not improbably be made.”

We now request a hearing for ourselves.—A most diligent inquiry was made by the Quakers, both in Oxfordshire and Berkshire: no person of the name subjoined to Dr. Marsh's letter was to be found in their societies; and it is believed, that there is no such Quaker in England. What, then, becomes of Dr. Marsh's assertion, that a gentleman of the highest respectability, &c. has been more successful in his inquiries? Has he found the writer? No. Has he discovered any individual of the name? No. There is in the Retreat at York, an unhappy person, who has been confined in that place for the last two years, the letters of whose surname bear some resemblance to those of Dr. Marsh's correspondent, but the spelling is different; and as to the Christian names, they are no more like each other than James is like Joseph. This poor man was taken to the Retreat in 1811, and did not come

from the neighbourhood of Abingdon. Is this what Dr. Marsh wishes us to understand by the words "more successful in his inquiries?" We think that Mr. Norris himself will agree with us in the persuasion, that "an enemy hath done this," under the guise of a friend.*

6. In this ponderous volume of 440 pages, the Editor professes to give us the several documents which relate to the Hackney Meeting: yet he has omitted one paper of considerable importance. It is entitled, "Hackney and Newington Auxiliary Bible Society." If our readers will peruse the following extract, they may possibly be induced to think that they have discovered some reason for the omission.

"It is emphatically stated in the Protestant Catechism, sanctioned by the Heads of the Established Church, 'That all people not only may read the Scriptures, but it is their duty

* After the preceding pages had gone to the Printer, the subjoined Advertisement appeared in the London newspapers:—

"[Advertisement]—The following notice has lately been given in the Cambridge Chronicle, which we are desirous to copy:—'The Margaret Professor requests all gentlemen, who, in consequence of an advertisement in this paper, may doubt the authenticity of the Abingdon letter, to call upon him and see that letter, an examination of which will convince them that it is authentic.'"

We are ignorant of the reason which induced Dr. Marsh to keep open house for the inspection of his letter. Without waiting upon him on this occasion, we shall assume that he *did* receive a letter with the Abingdon post-mark. But by whom was that letter written? By the person whose signature it bears? Where is that person? Neither Dr. Marsh nor his correspondents have been successful in their inquiries: they have not found a Quaker of the name. "Nay," says the Doctor, "I have proof: here is the letter to testify." To testify what? Its own existence; and that is all. Our readers probably recollect the story of a lady walking upon the battlements of an Italian castle, and hearing from her maid terrible stories of a ghost. "Where was it?" said the lady. "By that cannon, Signora." "What proof of it?" "What proof, Signora? why there is the cannon to testify it."

to read them, or as they have opportunity, to hear them read, for our Saviour has expressly commanded to search the Scriptures—and St. Paul orders his Epistle to be read to all the brethren, that is, to all Christians, and the Bereans are commended for searching the Scriptures: and in the same Catechism, in answer to the question, 'Are not the Scriptures obscure and hard to be understood?' we are taught to answer—'As to whatever is necessary to salvation they are plain and easy to those who read them with due care and suitable dispositions; if the Gospel be hid, it is hid to those that are lost in whom the god of this world hath blinded the eyes of them that believe not.' And 'the Society for promoting Christian Knowledge,' usually called 'the Bartlett's Buildings' Society,' have very properly and powerfully enforced this doctrine in one of their admirable tracts, in which it is said, 'Christians there are innumerable who are almost entirely ignorant of the Bible, because those that have the rule over them, suffer it to be read only by particular persons, and with the greatest precaution, as if it were a dangerous thing to put the word of God indifferently into the hands of all men.' It is then stated to be 'a great misfortune and a shame to Christians, that the number of those who cannot read should be so great among them: it is added, 'that many do not read the word of God, because they are unable through their poverty to purchase that divine book,' and proceeds, 'those to whom God has given riches should supply this defect, by dedicating some portion to the pious use of providing Bibles for the poor.' The same tract proceeds, 'God in his infinite wisdom and unbounded goodness, has supplied men by the revelation of his will, with the most perfect means of instruction: he inspired the prophets and apostles, and was pleased their writings

should be preserved, that in them truth might always remain pure, without being corrupted by the forgetfulness and inconstancy, the carelessness or malice of men. The Scriptures, therefore, are the most valuable blessing God ever bestowed upon us, except the sending his Son into the world. They are a treasure, which contain in them every thing which can make us truly rich and truly happy.'

"Again: the tract proceeds—'Supposing the Scriptures were regularly read in the churches, this alone would not be sufficient, unless Christians read them likewise in their own houses. The express declaration of God's word, the practice of the Church both under the Old and New Testament, and many other reasons which it is not expedient to mention at present, prove the necessity of doing this. Besides, private reading is attended with some advantages, which public reading is not; in private one may read with more leisure, consider things more closely, repeat the thing more than once, and make a more nice application. Private reading is likewise the best way to improve by what we hear in public, it being impossible rightly to comprehend what is said in public discourses and sermons, without being well versed in the Scriptures; add to this, that private reading keeps up a spirit of piety and devotion, whereas those who neglect this, inevitably fall into an indifference and disrelish for Divine things, which must be attended with remissness in the duties of religion, and with a slavish subjection to the passions.'

"The preceding extracts sufficiently illustrate the duty of all men to read the Scriptures, and the binding necessity upon all Christians to furnish those with the means, who from poverty, or other causes, are destitute of so great a blessing."

But did Mr. Norris know of this publication? He did: he refers to it in the following terms.

Christ. Observ. No. 145.

"Within a short time after the General Meeting, whose proceedings were thus reported, the constituent resolutions with an Address of eight pages subjoined, from the Committee of the new Society, were circulated through the parish; the purport of which was in the first place to set forth the duty and the benefits of a private perusal of the Scriptures; which doubtless every conscientious member of the Church of England is ready to admit, and which, after the statement in the Vicar's letter, (App No. III.) it is unnecessary to say that both he and his curates had been endeavouring to inculcate and promote to the utmost of their power, long before the Bible Society had existence." p. 309.

We strongly recommend the circulation of the tract in question: it contains a decisive answer to those miserable sophistries, which certain individuals continually obtrude upon us under the assumed sanction of the Society for promoting Christian Knowledge. It is a happy circumstance that the Society itself has publicly refuted and disclaimed them.

We trust that by this time our readers will be able to form a tolerable judgment of the work under review. We have omitted many observations, which this singular production might be expected to call forth, because we exceedingly lament the condition of a mind which labours under so many and such afflicting terrors. We are verily persuaded of the sincerity of our author's views: we have no doubt that he believes all his facts to be true, all his statements to be ingenuous, and all his reasoning to be full of demonstration. We perfectly believe him, when he asserts it as his persuasion, that the Royal Dukes are not royal; that Mr. Steinkopff went on a mission to Bonaparte; that the Bible Society is upon the system of the Puritans and the United Irishmen; and that our nobles and dignitaries, who support it, are deep in a foul conspiracy for the subversion of authority, and the utter demolition of order and truth and religion and law!

Happy, thrice happy the days, if this Biblical dæmon had never been

conjured from the pit ! How wide have been its ravages ! How terrible its mischiefs ! Hence the contempt of the Scriptures ! Hence the murders at Shadwell !* p. 375. Hence the attendance of Dissenters upon the service of the Establishment ! p. 97. Sad is the neglect of authorized ministers, and tremendously daring are the notions of the poor ! They talk about the Bible, as if they could understand it ; whereas their ancestors were contented to listen to their betters : they adopt words, which should never be heard but in the mouth of the priest—such words as no layman should presume to utter. How appropriate to this institution are the almost prophetic declarations of John Cade, Esq. ! “Thou hast most traitorously corrupted the youth of the realm. And whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used, and, contrary to the king, his crown, and dignity, thou hast built a paper-mill. It will be proved to thy face, that thou hast men about thee that talk of a noun and a verb, and such abominable words as no Christian ear can endure to hear !”

We much admire that Mr. Norris never undertook to prove that the Society is Antichrist. The points of resemblance are very numerous and striking ; we could furnish him with several parts of the demonstration already : and country Newspapers, or “manuscript accounts of public meetings,” can easily supply the rest. Its antichristian *spirit* is obvious to all men : for if you should happen, in the mildest terms which the Hackney side of London Bridge can furnish, simply to represent it as hostile to church and state in its very aim, principle, and design ; if you only describe it in the most ancient fish-like and delicate language of that part of the metropolis, as a villainous liar and a most horrible

* Mr. Norris's reasoning would have been much improved if the murders at Shadwell had *followed*, instead of *preceding*, the establishment of an Auxiliary at Blackwall.

incendiary ; it has the insolence to turn round and charge you with calumny ! It has no reverence for the priesthood and no respect for spiritual fathers !

Mr. Norris has exerted himself with singular industry to collect every circumstance, however trivial, which can by any device be converted to the discredit of the Bible Society : and he believes himself to have made no small progress in the cause, if he can produce one instance of improper conduct among the thousands who lend it their support. At Uxbridge he has found a case perfectly delightful—proof positive—logic infallible—demonstration in its essence. A Mr. Clarke, he tells us, Vice-President of the Uxbridge Society, has published some Socinian papers, and “makes the Bibles which he receives from the Bible Society the vehicles of their circulation.” We believe the fact to be greatly exaggerated : but we will reason on the ground assumed by Mr. Norris. We readily concede that nothing can be more infamous than the hand-bills attributed to this Socinian of Uxbridge. But what control has any Bible Society over its Bibles after they are bought and paid for ? We are members of the Society for promoting Christian Knowledge : Suppose then, after purchasing Bibles and Prayer-books at that institution, we disperse them with noxious tracts, what power could prevent us ? And would any sensible man bring it as a ground of charge against the whole body, that some individual had scandalously abused his privilege ? We are extremely sorry that the conduct of this Mr. Clarke of Uxbridge should have given the children of sophistry such occasion of triumph. We know nothing of the man ; and are therefore unable to decide, whether he be one of those who have been induced to profess himself a friend of the Society, in order, by these abominable proceedings, to stab it more deeply ; or whether, from some peculiarity of constitution, he is rather deserving of pity

than indignation. If he be accessible by those feelings which govern the greater part of mankind, we hope that he will repent bitterly of this ungenerous and insidious warfare: we consider him as the worst enemy to the Bible Society that has ever yet blackened its character and impeded its progress.

This man is a Socinian: and Mr. Norris concludes, that the Bible Society tends to the growth of that sect. Demonstration worthy of the reasoner!—Does our authorized version teach Socinianism? Is not every guinea, which is subscribed to this Institution, employed in the circulation of our own Scriptures? And could not the man circulate his unchristian tracts, whether he belonged to the Society or not? The Bible Society, as a society, gives nothing but Bibles: but the best gifts of Heaven may be abused; and Mr. Norris's friend, the co-collector of Hackney, might practise the same trick with Mr. Clarke, after his guinea was subscribed.

Another of this gentleman's objections arises from the circumstance of Auxiliary Meetings being occasionally held in churches; and he has got up a few stories on that subject, which he doubtless believes to be true.

We are of opinion that the church is by no means a proper place for any assemblies, but those of religious worship. The associations connected with the House of Prayer are serious and sacred; and we would rigidly exclude all secular concerns from the House of the Lord. We would recommend, in the strongest terms, to the friends of the Bible Society, to give no occasion to the enemy to blaspheme. Let every thing be done with correctness, order, and sobriety. It is plain that the Society can never be injured but by those whom it has cherished in its bosom. If their conduct be correct, then, in spite of sneer, and folly, and demonstration, the word of God will assuredly proceed in its course, and will be impelled more swiftly on

its way by the very storms which assail it.

We view this subject with sentiments of delight, and with the language of warm congratulation. "Look on this picture, and on this." What are the offences of the Bible Society? An enemy, under the guise of a friend has dispersed some Socinian tracts with his Bibles: and two or three meetings have been held within the walls of a church. We are astonished that no more can be said! It must needs be that offences will come: but how wonderful is it, that so little can be objected, where the blessings have been so unexampled and the operations so extensive! Not less than a million of Bibles and Testaments have been circulated by this Institution. The glorious light of revelation has ascended by its means over kingdoms and empires, which were sitting in comparative darkness! The Sun of Righteousness has arisen to cheer at once the inclement regions of the north, and to give new life to the opposite hemisphere. A Socinian has given tracts! A meeting has been held in a church! Mr. Norris is angry!—We are sorry for these offences. But the blessings of Revelation are extending by this Society, not merely to the poor of Hackney and of the British Isles, but to distant shores and mighty continents. The flame is kindled, and it will spread wider and wider: it will grow and expand and dilate itself, and no power on earth can quench it.

But it is time to draw to a close: we began with Mr. Norris, and with Mr. Norris, we will end. Our extracts have not been numerous; and as we wish to do him ample justice, we will select two passages, as specimens of his taste and style of writing. They appear to have cost him uncommon pains, before they acquired their polish and perfection: we consider them as among the most elaborate paragraphs to be found in his work.

1. Of his taste.

"Its involution of character is so exquisitely skilful that the full idea of it is not yet conveyed; for besides what it withholds, what it imperceptibly insinuates enters into its mystical composition. The Scriptures indeed, by the preliminary filtration which they are made to undergo, come into this vast reservoir, prepared for their general diffusion, purified from that particular tincture which they have received, as well from those who interpret them according to the truth, as from those who corrupt them according to their various imaginations: but they are not emitted in this purity to those to whom this splendid receptacle dispenses them again; for, in consequence of the various strata of which its channel is composed, they undergo a sort of chemical process within it, by which they are impregnated with all those tinctures conjointly in their most subtle and least detectable* forms

* "Such abominable words as no Christian ear can endure to hear."—*Jack Cade.*

with which before they were separately coloured; and the truth is annihilated by the overpowering evaporations of error." pp. 379, 380.

2. Of his style:—an entire and detached paragraph.

"A more impressive demonstration than this of the reprobate state of mind to which the expedient of separating the sacred text from its true 'interpretation, criticism, and comment,' has so fatal a tendency to reduce those who adopt it, and of the despite against the Spirit of Grace which will too probably ensue, placed as it is upon the pages of the Sacred Volume which was thus made the ruin of those which it was designed to save, could not surely have been prepared to act as a preservative upon Christians, effectually to prevent them from stripping it again to 'that simple state,' and 'presenting it,' thus unprotected from injury and insult, 'as an object of universal circulation.'" p. 382.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the press:—A Life of James II., from Memoirs written with his own hand; his Advice to his Son; and his Will, dated 17th Nov. 1688: under the superintendence of the Rev. Mr. Clarke, the King's Historiographer;—The Travels of Humbolt and Bonpland in South America, translated from the French by H. M. Williams, with Atlases, &c.;—Westminster Abbey, a poem, by the Rev. T. Maurice;—A Translation of La Place's Treatise on Mechanics, with explanatory Notes, by the Rev. J. Toplis, B.D.;—Klopstock's Letters, translated by Miss Benger;—Gellert's Essays and Letters, translated by Anne Plumtre;—History of the Propagation of Christianity among the Heathens since the Reformation, in 2 vols. 8vo.;—A brief Memoir of the Life and Writings of Christlieb Von Extor, who died in the 11th year of his age, with the Testimonies of Professor Franck and the Prince of Anhalt, by Mr. W. Jaques;—Plain Reasons for Infant Baptism, by Rev. J. Cobbin;—and Brown's (of Haddington) Dictionary of the Bible, in two neat pocket volumes, embellished with two coloured maps.

Preparing for the press: A History of Great Britain, from the Revolution in 1688, to the French Revolution in 1789;—(By subscription) Schaaff's Syriac Lexicon;—A Seven Years' Residence in Greenland, with

Mineralogical Discoveries, by Mr. Giesecke;—The History of England, from the Year 449 to his own times, by William of Malmesbury, translated from the Original Latin, with Notes, Collations, &c. by Rev. J. Sharp, B.A.;—A comprehensive and combined View of the Prophecies of Daniel and St. John, and of 2 Esdras xi. et seq.; Memoirs of the Family of the Wrens, with additions, consisting of original letters by Sir Christopher Wren, &c.;—An edition of Aratus's *Diosemea*, with Latin explanatory Notes, by Mr. T. Foster, jun.;—(By subscription) a Grammar of the Arabic Language, by the Rev. J. F. Usko;—and Lives of the British Generals from the Conquest, in 6 vols. 8vo.

Mr. Bowyer proposes to publish by subscription a series of Twelve Views, commemorating the recent Triumphs of the Allied Arms, accompanied by a narrative, price, in boards, 4l.; also, an Historical Engraving of the Death of Sir R. Abercrombie, price 2l. 12s. 6d.; proofs, 4l. 4s.

The price of gold is 5l. 12s. per ounce. A guinea, therefore, is intrinsically worth 1l. 8s. 9d.; and a bank note, 13s. 11d. Silver bears a proportionate price.

The phenomenon of a fossile human skeleton, lately sent by Sir Alexander Cochrane from Guadaloupe, has been deposited in the British Museum. It was found with some

other a few years since, in a bed of hard limestone, in that island, and part of one skeleton was sent to France, and is now in possession of M. Covier, the naturalist. The specimen sent to London is perfect from the neck to the ancles, and is supposed to have been a female. Dextrous workmen have

been employed in detaching the stone from the form of the skeleton, and a drawing has been made to accompany a memoir, which is to be laid before the Royal Society. A glass case is making for it, and when complete, the fossile will be exhibited to the public.

[We are forced to defer the insertion of much Literary and also Religious Intelligence. A great mass of the latter will be found in the Appendix for the last year.]

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

FRANCE, lately so dreaded by the nations; France, which a few months ago laughed to scorn the very idea of her soil being ever polluted by a foreign foe; has now become the grand theatre of the war, and sees some of her fairest provinces in the power of hostile armies. On the 29th of December the allies crossed the Rhine in great force from the side of Switzerland, an amicable arrangement having previously been made with the Swiss Cantons, by which they have agreed to furnish 20,000 men to the common cause. The army in operation on this quarter, amounting to upwards of 200,000 men, speedily possessed itself of Alsace and Franche Comté. It has hitherto found little resistance except from the fortified places, which, however, do not seem to have materially retarded its advance. On the 17th instant the headquarters of Prince Swartzburgh were removed from Vesoul to Langres, which is only about 150 miles from Paris. A detachment from the left wing of this army has delivered the ancient republic of Geneva from the French yoke, without any blood being shed; and has also secured the passes of the Alps: while another division has bent its march towards Lyons. The only battle of any moment in this line of operations, has been between that part of the allied army which consists of the Bavarian troops under General Wrede, and a French force assembled near Dijon, under Victor. After a severe contest the French are said to have been completely worsted. That division of the allied army which has advanced towards Lyons is doubtless intended eventually to communicate and co-operate with Lord Wellington, who appears to have been prevented from moving forwards only by the dreadful state of the roads.

On the 4th instant the army of General Blücher, amounting to about 80,000 men, crossed the Rhine, in three columns, at Coblenz, Caub, and Mannheim, forcing every

where the enemy's positions, and taking some prisoners. These columns were expected to unite in the neighbourhood of Metz, which is about 170 miles east of Paris, about the 16th instant.

The invasion of the French territory from the side of Dusseldorf, which had been assigned to the Crown Prince of Sweden, has been delayed by the obstinacy of the Danish Government in rejecting the terms he had offered on the part of the allies. After Holstein, however, and a great part of Sleswig, had been overrun by his forces; Glückstadt also having been reduced, and Hamburgh, in which Davoust and his army are shut up, having been invested; his Danish Majesty consented to a suspension of hostilities, which has since issued in a treaty of peace. The Crown Prince being thus set at liberty, had begun his march southward, and on the 20th instant the advance of his army had already reached Holland.

In the Seven United Provinces the only places possessed by the enemy are the Helder, Naarden, Deventer, and Gorcum. They also hold the chief places in Dutch Brabant, including Antwerp, with the exception of Breda and Williamstadt, which are in the hands of the allies. An English fleet under Admiral Young, which has taken its station in the Roompot, has delivered South Beveland from the enemy. The French appear to have collected a considerable force at Antwerp. On the 12th instant a body, consisting of about 20,000 men, having advanced under General Decaen, who commands there, came into contact with the allied force under General Bulow, posted between Breda and Antwerp, the right wing of which is formed of the English under General Graham. They were driven back with considerable loss; a good many prisoners and several pieces of cannon were also taken. The plan of the allies will probably be to content themselves at present with observing the different fortresses in possession of the enemy, while the main

body of the army, which is under the command of the Crown Prince, moves forward to co-operate in the invasion of France. In the mean time the allies are gradually contracting the circle from which Bonaparte can derive the means of maintaining his lawless power. He is evidently alarmed at the progress of their armies, but probably still more so at the supineness with which France seems to respond to his loud and reiterated calls for exertion. He has exhausted all the ordinary topics of appeal on the subject of hostile invasion, with the view of rousing the population. The levée en masse has been called for; but there has hitherto appeared no symptoms of a willing obedience to the call. The allies have traversed more than a hundred miles of French territory, and have hitherto scarcely met with the shadow of resistance, except from walled towns. At the same time there can be no doubt that the compulsory measures adopted by Bonaparte will bring together a large and formidable force, not sufficient indeed, we trust, either from its number or its discipline, to arrest the victorious course of the allied arms, or to prevent their final triumph, but, doubtless, sufficient to render the struggle which is to close the protracted sufferings of the universe, both severe and sanguinary.

In his distress Bonaparte has had recourse to the policy of the National Convention, in appointing thirty commissioners, selected from the legislative body, to whom he has committed the superintendence of the conscription, and of the other means of defence in the different provinces of France; and to whom he has delegated an almost unlimited power of acting according to circumstances. What has been the success of their mission is not as yet very apparent. Much indeed is said of armies about to be formed; but, except the army under Soult, by which Lord Wellington is kept in check, and in advance of Paris, where Bonaparte has drawn together a large body of troops of the line and national guards, we cannot discover that there is any considerable army as yet on foot in France.

Bonaparte's hope of escape appears to us to depend entirely on his succeeding to prevail with the allies to grant him peace. He loses no opportunity of declaring his willingness to submit to any terms they may dictate, which will leave him possessed of the sovereignty of France; and he complains loudly, that, notwithstanding this declaration, the allies, regardless of his pacific overtures, continue to advance into the heart of his empire. The allies have declined replying to these overtures until Lord Castlereagh shall have reached their head-quarters; and in the mean time they

are lessening every hour the debatable ground. We may possibly be too much influenced by our own feelings and wishes, in the speculations we indulge respecting the present extraordinary state of Europe; but we cannot help hoping and believing that the allies are unalterably fixed in the determination not to make peace with Bonaparte; and that this determination proceeds on grounds which will fully justify it even to our most squeamish patriots—to all, in short, who do not love Bonaparte for his own sake; we mean, on the ground that France, in all her coasts and all her provinces, groans for deliverance from his iron dominion. If this be, indeed, the purpose of the allies, and there is a great variety of circumstances which lead us to conclude that it is, it must necessarily be connected with the restoration of the Bourbons. That that event is a consummation of the existing conflict which is most devoutly desired by the great bulk of the French nation, we cannot entertain the smallest doubt. Independently of those sentiments of loyalty which have all along been cherished by multitudes, and which a retrospect of the horrors produced by the revolutionary phrensy cannot fail to reanimate in the nation at large; independently of the agonizing solicitude which every parent in France must feel, to save from the inexorable conscription and the wasting sword, what the sword and the conscription have yet spared to them; independently of the consideration of all the sufferings, and sacrifices, and privations, which France, bleeding at every pore, has had to undergo, to glut the pride and ambition of a merciless usurper, and that still severer pressure which she has in prospect if she weds her fortunes to those of her tyrant: independently of all this, is it not obvious that there exists in France no such attachment to Bonaparte personally as would incite them to fight for his title to the throne in preference to that of their lawful monarch? Even the terrors of an invasion seem incapable of rousing them to one voluntary effort which may tend to the maintenance of the existing usurpation. On these grounds, among others, we are disposed to believe that the allies are bent on the re-establishment of the ancient dynasty of France; and we anticipate also that ere long its re-establishment will be effected. If any proof were wanting that such an event is seriously contemplated by the allied powers, it would be found in this circumstance, that all the French princes who have been residing in this country have either departed or are on the eve of departing for the theatre of war. Now it is not merely from a compassionate wish

that this exiled and persecuted family may be restored to the inheritance of their fathers, that we desire to see Louis XVIII. seated on the throne of France; but from a strong conviction, that neither with Bonaparte, nor with any kindred spirit who might be expected to grasp the sceptre of revolutionized France, are we warranted, by the experience of two and twenty years, in indulging the hope of permanent peace. The fabric of military despotism, which has sprung from the revolutionary convulsion, cannot possibly co-exist with the liberty and independence of neighbouring nations. It has become essential to the tranquillity and security of the great commonwealth of Europe that it should be crushed; and the time seems now to have arrived, through the Divine mercy, when the groans of suffering humanity, having entered into the ears of the Lord of Sabaoth, are about to be converted into anthems of praise and songs of grateful exultation for that event.

We should be false, however, to our principles, as well as unfaithful to our readers, if we did not avow that many fears, on the present occasion, mingle themselves with our joy and gratitude. If the Allies should be led by the intoxication of continued success, and the extinction of the power of their adversary, to transgress the bounds of that moderation which has hitherto marked their conduct;—if they should begin to think of personal aggrandizement, instead of thinking how best to achieve the peace and happiness of mankind; if the Bourbons should lose the salutary impressions which the wonderful scenes that have been acted on the theatre of Europe are so well calculated to convey to the minds of princes, and should indulge a thought or wish of reigning otherwise than by law, or of exercising their renovated power otherwise than for the well-being of their subjects;—if, forgetful of His hand, who, for the wisest purposes, has been exposing them and their people to the chastising scourge, and who in mercy has at length staid the desolation, and afforded them an opportunity of manifesting their penitence, and their submission to his will; the rulers of liberated Europe should fail to turn to Him who has so signally cast them down and raised them up again—should fail to make righteousness the stability of their thrones; what can the Christian Observer expect, but that the judgments which have been so mercifully averted will, ere long, be fully executed? Let us all unite in humble and earnest prayer to God, that he would avert from us these evils; that he would establish his empire in the hearts of the kings of the earth; that he would make them the nursing

fathers of his Church; and hasten the glorious period when all kingdoms shall become his.

Having thus taken a connected view of the present posture of affairs on the Continent, we shall return to some particulars on which we could not sufficiently dwell without breaking the continuity of our exposition.

1. The treaty of peace with Denmark, which includes this country, stipulates that Norway shall be ceded to Sweden, in return for Swedish Pomerania; Stralsund being continued as a depôt for British merchandize;—that Denmark shall join the Allies with 10,000 men, provided Great Britain shall grant her a subsidy of 400,000*l.*;—that all our conquests shall be restored, excepting Heligoland;—and that Denmark will do all in her power to effect the entire abolition of the Slave Trade. This last clause holds out a cheering prospect to the friends of the African race. It shews that the British Government has constituted itself their advocate and guardian; and leaves no room to apprehend, that when the peace of Europe shall come to be signed, the claims of suffering Africa will be forgotten. It were indeed a gem in the diadem of Louis XVIII., if the day which sees him ascend the throne of his progenitors, should witness the everlasting extinction of the French Slave Trade. That Holland, Spain, and Portugal would concur in following the great example, can hardly be doubted.

2. The situation of Hamburgh is beyond measure affecting. Davoust had ordered the inhabitants to supply themselves with provisions for six months. Those who did not (probably could not) comply with this order, were driven out of the city, to the number of 30,000, in a state of dreadful destitution. The inhabitants within the walls are scarcely less the objects of commiseration, exposed to all the horrors of a bombardment and assault. The Crown Prince has shewn every humane attention in his power to the wretched Hamburghers who have been driven out to encounter every form of privation in this dreadfully inclement season. We rejoice to perceive that a subscription has been set on foot in this country for the relief of these wretched Hamburghers, and of the suffering Germans generally. And when we consider, that to their sufferings we owe in a great measure our immunity from suffering, we trust that the aid afforded will be such as the occasion so loudly demands. We should rejoice to see a collection for this purpose in every church in the kingdom. Hamburgh is completely invested.

3. A series of severe actions took place between the armies of Lord Wellington and Marshal Soult, on the 9th, 10th, 11th, 12th, and 13th of December, in which the latter was uniformly repulsed. The French were in general the attacking party, and their object was, by flank movements, to dislodge our forces from their positions. They completely failed, however, in their object, and the result was, that Lord Wellington was enabled to establish himself in advance between the Nive and the Adour, with the command of the navigation of both these rivers, and that Soult withdrew to Dax. The loss of the French is stated to have been very great: that of the allies was also large: it consisted of 270 British, 365 Portuguese, and five Spanish, killed; 1510 British, 1690 Portuguese, and 21 Spanish, wounded; 200 British and 300 Portuguese missing. No occurrence of moment had taken place in this quarter, from this time to the 10th of January; the weather and the state of the roads being adverse to all movement. Lord Wellington had opened the ports of France which were in the hands of the allies to British and neutral ships, and this measure has since been sanctioned by an order in council.

4. The seat of the Spanish Government has been transferred from Cadiz to Madrid. The Regency were to arrive there on the 5th, and the Cortes on the 15th inst. It is rumoured that Bonaparte has liberated Fer-

dinand VII. having first caused him to sign a treaty of peace and alliance. Such a treaty will of course be considered as void.

Nothing new has occurred in Catalonia.

UNITED STATES.

The Canadian campaign has been closed without the attainment of any material object on either side. The Americans have got a considerable footing indeed in Upper Canada. They have also a decided superiority on Lake Erie, and an equality of naval force on Lake Ontario; but their attempts on Lower Canada have been completely foiled for this season.

The President's Message to the Congress, on the 7th of December, when the session commenced, has reached this country. It is marked by a spirit of inveterate hostility to England. He complains of our rejection of the Russian mediation; of our employment of the savages; and of our daring to punish our own natural-born subjects, for fighting against us in the American ranks; and he expresses strong hopes of future success, as well as of great benefit to the United States, from the consequences direct and collateral of the present war. Mr. Madison expresses the fixed determination of the American Government to retaliate the punishment which may be inflicted on British traitors found in arms against their country, on the persons of British prisoners of war.

GREAT BRITAIN.

The weather has been remarkably severe and inclement during the whole of the present month. The falls of snow have been such as greatly to interrupt the communication of the metropolis with all parts of the kingdom; and the frost has been so intense, that, for several days, the mercury in the thermometer varied from 14 to 18 degrees, and even sunk at one time to five degrees. In and about the metropolis much sympathy

has been excited for the state of the poor, and great exertions have been made to alleviate their miseries. We trust that the feeling and the exertion have been universal.

Our cruizers have been particularly active in the Elbe, in the Scheldt, and in all parts of the Mediterranean, particularly in the Adriatic. They have rendered most essential services to the common cause.

ANSWERS TO CORRESPONDENTS.

E.; VINDEK; CLERICUS; URBANUS; ACADEMICUS; and R. P. B.; will be inserted. H.; A CONSTANT READER; AN UNKNOWN FRIEND; and S.; are under consideration. We beg to apologize to H. T. for the delay in inserting his paper, which has been unavoidable.

HELENA's letter has been received.

We are much obliged to RENNIS for his communication, but we have already inserted so much on the same subject, that it appears to us inexpedient to renew the discussion at present.

Had we conceived that the paper of *Αληθινος* threw any *fresh* light on the subject in discussion between him and another correspondent, we should have inserted it. We will re-consider the subject.

The Correspondent who has written respecting the price of advertising, is requested to send his address to the Publisher, who will satisfy his inquiries.